

ARCHÆOLOGICAL SURVEY OF INDIA.

NEW IMPERIAL SERIES, VOLUME XXII.

THE BOWER MANUSCRIPT.

FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED
TRANSLITERATION AND ENGLISH
TRANSLATION WITH NOTES,

EDITED BY

A. F. RUDOLF HOERNLE, PH.D.,
PRINCIPAL, CALCUTTA MADRASAH.

PARTS III TO VII.

82/16
82/5



Published by Order of the Government of India and under the Patronage of the
Bengal Government.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1897.

THE BOWER MANUSCRIPT.

XXVIII^a.

laki [1] vṛihattī suvarṇṇa-	1
am × × × × × × × × ×	2
ika-kudavañ=cha [॥ 2 ॥]	
tōyē [1] m(ū)[tra×××	3
] nāḍivraṇa-dushṭavraṇa-	4
× × × × × kada-]	5
gundi [॥ 5 ॥] śrīvēshṭaka-	6
; × × × × × ×]	
siddham tailam nihamti	7
=tai(l)[am ॥ 7 ॥ × × × ×	8

6 vṛāṇah samu [1] dadrum śvitram pāmām vicharchchikām maṇḍalāni sidhmāni
 [॥ 8 ॥] yōni-bhagandarāṇi cha vīnāsayēd-[v]a(jraka)m tailam ॥ ◎ ॥ [9a ॥ 9
 ²× × × × u-] 10

7 tkvāthya bhallātaka-śata-trayam [1] pāda-śēshē jalē tasmin=[× × × × ∞ — ∞ × ॥ 10 ॥]

First Leaf: Reverse.

1 vishām-ativishāñ-ch-aiva pēshyāni pala(śah) [k]sh[i]p[ə]t [1 ³× × × ×] 11
 2 pivēt-tailam mātrayā śakty-upētayā [॥ 11 ॥] tasmiñ=jīrṇṇē tu āhāram=upa(pattyā) 12
 samācharēt [1] (a)[sh]t[ā × × × ×⁴]

¹ Metre of verses 1-9a: Āryā. Verses 6, 8 are Gāti,
 and verse 4 is an Upagīti.

² Metre of verses 10-18a: Ślōka.

³ Perhaps supply *śka-māsam*.

⁴ Perhaps read *ashṭādaśa hānyād*.

3 d=dhīrō Buddhah klēśa-ganān-iva [॥ 12 ॥] Māṇibhadrēṇa dattō 'yam yōga ēsha 13
mumūrshavē [!] kārunyād=ārdra-chittēna bhikshavē ku(shīha)[-nāśanah ॥ 13 ॥ 14
× × × × ∙ — ×]

4 viśīrṇn-āmṛguli-nāśikāh [!] ētēna s[u]-p[r]ā[du]r-jātō graha-mukta iv=ōdu-rāt ◎ 15
[॥ 14 ॥] Trāyamāṇām viśālām cha ka[ṭukārōhiṇīm ∙ — ∙ × × × ∙ — — ×]

5 tva](g)-ēlañ=cha sām-āmṛsikāh [॥ 15 ॥] nahikā-kasi-yuktān=sūkshma-chūrṇāni 16
kārayēt [!] khadir-āsana-sārāṇām kūḍa[va × ∙ — ∙ — ॥ 16 ॥ × × × × ∙ — — 17
× ×

6 × × vipācha]yēt [!] pivēt=karshēṇa sāṁśrijya chūrṇāsya=ādyāch=cha bhōjanam
॥ 17 ॥ jīrṇē sarpir-v-vimīrēṇa mudga-sūpēna shashṭi[kām ॥ 18a ॥ ⁶ × × × × 18, 19
× × × × × ×

7 × × × × × ×]nd[r]iyasya yōgā ayōgēna tu vāhyamāṇā grīshm-ābhitaptās=turagā
yath=aiv=ēti ◎ [॥ 19 ॥] 'Ayaḥ-pal-ārdh(ē) tripha[lā ∙ — × ∙ — ∙ — ∙ 20
× — ∙ — × ॥]

Second Leaf: Obverse.

1 v[i]daṅga-s[ā]ra[m] khadirasya ch-ārdhāt=samā viḍa[m]gēna cha[— ∙ — × ॥ 20 ॥
— — ∙ — ∙ ∙ — ∙ — ×] 21

2 ṛitū-sthitam dvē kalaśē viśōshya [!] sarppir-m-madhubhyām sthavirō lih[ē](ta) [∙ —
— ∙ —](vat=prava)[— ∙ — × ॥ 21 ॥ — — ∙ — — ∙ —] 22

3 hamānāh śvās-ābhībhūtāś=chapal-āgra-hastah [!] prasīrṇna-damītō vikal-ēndriyō 'pi
jī[rṇ]-ābhībhūtō ∙ — — ∙ — ॥ 22 ॥ — — ∙] 23

4 yuktō 'bhirataś=cha dharmmē [!] sarpiḥ-payōbhyām hitam=annam=aśnam s-tārunya-
saurūpya [° ∙ — ∙ — × ॥ 23 ॥ — — ∙ — — ∙ — — ∙] 24

5 hānō ras-āśanō mudga-ras-āśa[naś=cha ∙ — — ∙ — gātr-āvayavō 'pi kushṭhī kushṭham
[∙ — — ∙ — — ∙ — × ॥ 24 ॥ [°] × × × × ∙ — pā-] 25

6 tħānām tējōvatyās=tath=aiva cha [!] pippalināñ=cha mūlasya bhāgān=kuryāch=cha-
tushpalān [॥ 25 ॥ × × × × ∙ — — × × × × ∙ — ∙ ×] 26

7 ×]itāyāḥ pravādānām mālati-karavirayōḥ [॥ 26 ॥] tvak=cha sāpta palāsasya tathā 27
śākōṭaka[sya cha ∙ × × × × ∙ — — × × × ×]

8 nidhā]vayēt [॥ 27 ॥] agnīnā¹⁰ ch=aiva yuktēna samyak=kurvvīta sādhanam [!] cha- 28
tur-bhāg-āvāśishtām tu athainam=avatāra(y)[ēt ॥ 28 ॥ × × × × ∙ — — × × × 29
× × ∙ —

Second Leaf: Reverse.

1 ∙ —]m [!] bhavēd=ativishāyās=tu tulyā kaṭukarōhiṇī ॥ 29 ॥ pippalināñ=cha kūḍa- 30
vām viḍāmāṇām tath=aiva cha [!] ku(tājasya cha) — — × × × × ∙ — ∙ ×
॥ 30 ॥ × × 31

2 × ×]vayōś=ch=ātra dadyād=dvē dvē palē dhṛitē [!] kshārasya yāvaśūkasya svar-
jjikāyās=tath=aiva cha [॥ 31 ॥] anēna cha ka[— — × × × × ∙ — ∙ × ॥] 32

3 kshārābhyām lavaṇābhyāñ=cha pachēd=vaidyō ghṛit-āḍhakam [॥ 32 ॥] karshshō 33

⁸ One akshara wanting; perhaps read *kalasi*, but compare verse 1.

⁹ The following passage (No. 19) does not scan. It may perhaps be prose.

⁷ Metre of verses 20-24: Trishṭubh.

⁸ Perhaps supply *gun-ōdaya-sīhaḥ*. Cf. Ashtāṅga Hṛidaya VI, 39, v. 165.

⁹ Metre of verses 25-52: Ślōka.

¹⁰ Read *agnind*.

jīrnñē tu pātavyō vishṭab[dh]ēr=[x - - x | x x x x - - x]

4 sarvvē śāmyam̄tē dēlinām [॥ 33 ॥ rakta]-(pitt)-āśrayān=vyādhin=gulmām̄ s=oh=aisha 34
prithag-vi[dhān | x x x x - - x x x x x - - x | 34 ॥]

5 snigdham̄ bhūmijita ch=ātyartham̄ khādēn=mām̄[sam̄ cha pi](vara)m [1] aty-agni-prati- 35
ghāt-ārtham̄ kāmksha[x x - - x | 35 ॥ x x x x -] 36

6 n=vyādhin=nihanyāt=parikīrttitān [1] ētad=agni-ghritam̄ nāma Ātrēya-vihitam̄ pur
=ēti ◎ [॥ 36 ॥ Śatāvarī ch=ām̄sumati pūtikā vṛihati-dva¹¹-] 37

7 yam [1] gandharvvasya cha mūlāni mūlam̄ sahacharasya cha [॥ 37 ॥] agnimanthasya 38
vilvasya śvadām̄shṭrā[¹¹sa-punarnnavā | ēshām̄ daśa-palān=bhāgān-]

8 (jala-dr)ōnē vīpāchayēt [॥ 38 ॥] śatāvarī-(rasa-p)[r]a(s)[th]ē [ksh]i(ra)-pra(stha)- 39-
[¹¹chatushtayam | pād-āvāśēshē pūtē cha garbhē ch=ainam̄ samācharēt ॥ 39 ॥]

Third Leaf: Obverse.

1 [śatapushpā dēvadāru mām̄]s[1]m̄ śailēyakam̄ vachām̄ [1] chandanam̄ tagaram̄ kush- 40
tham=ēlām=ām̄sumatīm=api [॥ 40 ॥] ētē(shām̄ kā)rshikān=bhāgām̄=s=tasmīm= 41
s=tailē v[i]p[ā]chay[ē]t [1]

2 ¹¹asya tailasya siddha]sya śrīnu vīryam=atah=param [॥ 41 ॥] paṅgūnām̄ vāḍavānān̄ 42
=cha kubjānām̄ vāmanaiḥ saha [1] samāsēna cha bhagnānām̄ bhagn-āsthinām̄
tath=aiva cha [॥ 42 ॥] vāta-gu- 43

3 [lmaiś=cha hṛīch-chhūlaiḥ] (p)[ā]rśva-sūlaiś=cha dāruṇaiḥ [1] kāsaiḥ śvāsaiḥ plihair
=gulmair=jalōdara-bhagandaraiḥ [॥ 43 ॥] kāmalā-pāṇḍu-rōgaiś=cha kshaya- 44
kshīṇa-hata-prabhaiḥ [1]

4 ēk-āngam] kshīyatē yasya gatir=yasya cha durbalā [॥ 44 ॥] kshīṇ-ēndriyāś=cha 45
yē kē-chij=jarā-jarjaritāś=cha yē [1] uchchaiḥ śrīṇvam̄nti¹² yē kē-chid=yē cha lallā
bhava-

5 nty=api [॥ 45 ॥] manda-mēdhāś=cha yē lōkē śrutam̄ yēshām̄ cha naśyati [1] sa-vi- 46
nāyakā narā yē cha¹³ nārīnām=apriyāś=cha yē [॥ 46 ॥] vātikā vṛishṇā yēshā- 47

6 m=antra-vṛiddhiś=cha dārunā [1] nārīnām=ch=aiva yā bandhyā kāka-bandhyā cha yā
bhavēt [॥ 47 ॥] sthit-ārttavā cha yā nārī tathā nasht-ārttavā cha yā [1] 48
garbham̄ na labhatē yā cha bhagna-garbbhā cha yā

7 bhavēt [॥ 48 ॥] yōni-sūlēna yā bandhyā tath=aiva cha parisravā [1] dadrū-kiṭibha- 49
kushṭhāni maṇḍalāni vicharchchikā [॥ 49 ॥] yāvantāḥ ślēshmikā rōgā vātikāḥ 50
paṭṭikāś=[cha] yē [1]

8 (pū)ṭikam̄ cha mukham̄ yasya mukhē dushta-vraṇāś=cha yē [॥ 50 ॥] sarvvēshām̄ 51
=ēva rōgānām̄=ētad=āhuḥ prasādhanam̄ [1] nasyam̄ pānam=ath=ābhyaṅgas=tv=
anuvāsanam=ēva vā [॥ 51 ॥] (lē)[hanam̄ cha] 52

Third Leaf: Reverse.

1 prayōktavyam=āyur-vṛiddhi-karam̄ nṛīnām̄ [1] siddhārtham̄ nāma nāmnā tu 53
Nā[rāya]na-vin[i]rm[i]tam | [52 ॥] ¹⁴Varuṇaka-śākam̄ chhāgala-mathitēna sid-

¹¹ The lacunae are supplied from the parallel passages, for which see the notes to the translation.

¹² Read śrīṇvam̄ti or śrīṇvanti.

¹³ This pāda has one syllable in excess.

¹⁴ Prose.

dha[m] g(ôdh)ûm-Adya[m] bhurñjita ⊖ [53 ||] ¹⁵× × × × ⊖ 54
 2 mûlâni marichâni sitâni cha [1] gavâm mûtrêna pishtâni svîtrasy=ôdvarttanam param
 ⊖ [1 54 ||] ¹⁶Guggulu-maricha-vidamgaih sarshshapa-kâsisa-musta-sarjarasaih 55
 [1] śrivêshâ-kâ(la)[gandhair=manah-]
 3 śilâ-tuttha-kampilyaih [1 55 ||] ubhaya-haridrâ-sahitais=taila-vimîsrai h sthitair=d= 56
 dinakar-âgnau [1] êbhir=l=liptam kushtham vrangâs=cha dushtâh samam yâmti ⊖
 [1 56 ||] ¹⁷Damti-trivrid-vidamgânâm pratyêka[m] pala.
 4 pañchakam [1] mustâ-palâni triñi syur=haritakyâh palam bhavet [1 57 ||] kâkô- 57
 dumbarikâ-mûla-pala-dvitayam=âva' cha [1] snuhâ-kshirêna badhnîyâd=ashtau 58
 daśa cha mûdakâm [1 58 ||] daśamê daśa. 59
 5 (mê) divasê prâśniyâd=êka-mûdakam [1] jîrñne ch=âpi pivêñ=mandam dvitiyê cha
 vilêpikâm [1 59 ||] pañcha-râtrêna kâm-âptam sarvva-kushtha-vinâsanâh ⊖ 60
 [1 60a ||]
 6 × × p[r]asiddhâ mûdakâh ⊖ [1 61 ||] ¹⁸Dhâtry-aksha-pathyâ sa-vidamga-vahnir=ârushkar- 61
 âvalguja-bhriñga-lôhaih [1] krama-pravîddhais-tila-taila-magnaih sarvvâ-
 7 [ni kushthâni niha]mti lêhât [1 61 ||] ¹⁹Akâkôlinê 'pi udvarttayet ⊖ [1 62 ||] 62
²⁰Karavirak-êndravâruni-lâmingala-mûlâh samâh sa-guggulukâh [1] grihadhûm. 63
 ârdh-âmâsa-yutâ yuktrâ²¹ vast-a-
 8 [mbunâ × × 1 63 ||] badara]-pramâna-gudikâh kritvâ śushkâ bhagandarê vivriti [1] 64
 pratidinam=anu tad=dîsatah pranaśyati bhagandaram na chirât || ⊖ [1 64 ||]
²²Punarnnava-gudûchi-nâgaram=ath=êshṭakâ- 65
 9 [pâthakam ⊖ - ⊖] vaṭa-patra-nâda-piñak-ôdbhavê dêhinam [1] bhagandara-vinâsa-
 nam vimala-tôya-pishtam viduh vadanti bhishaj-ôttamaih satatam=âva nirdhâ-
 (ritam ||) ⊖ [1 65 ||]

Fourth Leaf: Obverse.

1 ²³Tâlisam maricham chavyam pal-ârdhinâni nâgarân [1] adhyardham pippali- 66
 2 mûlât=pippalyâs=cha palam palam [1 66 ||] karshah syân-nâgapushpasya tuñi- 67
 karshsh-ârdham=âva cha [1]
 3 × × × × ⊖ - × chû]rnna-tri-guñitô gudah [1 67 ||] atô 'ksha-mâtrâ gudikâ 68
 madya-yûsha-payô-rasaih [1] pît-âmbhasâ bhakshitâ vâ sarvvân=hanyâd=gud-ô.
 4 [dbhavân 1 68 || s](ûla)-p[â]nâtyaya-ch-chharddi-pramêha-vishama-jvarân [1] gulma- 69
 pârsva-rujâ śôtha-hrit-pâñdu-grahanî-gadân [1 69 ||] kâsa-hikk-âruchi-śvâsa- 70
 5 [k]r[i]my-atisâra-kâmalân [1] mandagnitam mûtrakrichchhram hanyâch=ch hôthañ-
 cha s-âbhriñam [1 70 ||] etad=âva bhavêch=chûrnñam sitâ-chûrnna-chatur- 71
 gunam [1] sa-pittêshu vikârêshu vi-
 6 seshen=âmrît-ôpamam [1 71 ||] s-aiva vâ gudikâ pathyâ-pala-traya-vîseshitâ [1] sôth- 72
 ârsô-grahanî-pâñdu-rôga-sûl-âpah=âdhikam ⊖ [1 72 ||]

7 Tad-yathâ svêtê svêtasy=âdhipatyê satasy=âdhikaranê svâhâ [1]

¹⁴ Metre of verse 54: Ślôka.

¹⁵ Metre of verses 55 and 56: Âryâ.

¹⁶ Metre of verses 57-60a: Ślôka.

¹⁷ Metre of verse 61: Trishubh.

¹⁸ Prose.

¹⁹ Metre of verses 63 and 64: Âryâ.

²⁰ Perhaps read *yuktod*.

²¹ Metre of verse 65: Pritchvi, a variety of the Atyashî, with 17 instants in the pâda.

²² Metre of verses 66-72: Ślôka.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV to XXXVIIIa.

B.—TRANSLATION.¹*First Leaf: Obverse.*(I) An Oil.²

(Verses 1—4.) Take one karsha³ each of well-powdered , plumbago-root, Dantī (*Baliospermum montanum*), oleander-root, Guñja (*Abrus precatorius*) Lāngalaktī (*Gloriosa superba*), Vṛihatī (*Solanum indicum*), Suvarṇapushpī (*Cassia fistula*), Pīlu (*Salvadora persica*), ginger, Nahikā,⁴ and sulphate of iron, (2) and add to them one kudava of the milky juice of Arka (*Calotropis gigantea*). (3) With all these drugs mix one prastha of oil in four times as much of water, and cow's urine (4) *This is a remedy in cases of , ringworm, keloid tumour, and skin-diseases; also in cases of katri-mālā,⁵ fistulous sores, malignant sores, poisoned wounds, and enlargement of the lymphatic glands.*

(II) The VAJRAKA Oil.⁶

(5—9a) Take Kadamba (*Anthocephalus Cudambu*), root of the castor-oil-plant, Kushtha (*Saussurea Lappa*), Pāthā (*Stephania hernandifolia*)

¹ With a very few exceptions the whole of the formulae in this medical treatise are not traceable elsewhere. The exceptions are: formula No. IV, which is found identically elsewhere, No. XI nearly identically, and Nos. VII and XIV more or less differently. See the notes appended to those formulae.

² I have not been able to identify this formula elsewhere.

³ On this and other measures see *ante*, p. 18, note 17, p. 78, note 9, and p. 131, note 221.

⁴ Nahikā is not to be found in any Dictionary, European or Indian, accessible to me. It occurs in the Ashtāṅga Hṛidaya VI, 30⁵³⁴ (v. 18a), this being the only place where I have come across it in any Hindū medical work. The commentary there does not explain it. I take it to be a Prākritic spelling for *nakhikā*, and this to be the same as *nakhi* (or *nakha* or *vyāghra-nakha*), which is said to be *unguis odoratus*. See Dutt's Hindu Materia Medica, p. 15,

footnote. This *nakhi* is a favourite drug in skin-diseases.

⁵ Kātrimālā is unknown to me. I cannot find it in any Hindū medical work accessible to me. Possibly there may be a misspelling. One would expect *gandamālā*, or perhaps *kachchhu-pdmā*. The Smaller Petersburg Dictionary gives "kattri pl.=kāttrīśīrāyak," but this affords no help.

⁶ In Hindū medical works two oils are given under the names of *Vajraka* (or 'adamantine') and *Mahā-vajraka* (or 'grand adamantine'). See Ashtāṅga Hṛidaya IV, 19, vv. 79, 80⁵¹⁹ and vv. 81, 82⁵²⁰; Vangasēna, LVII⁵²³ (vv. 219-221 and vv. 222, 223); Chakradatta L, 68⁵¹⁶. Both are remedies for skin-diseases, but though they present coincident points, they are, in any case, quite different recensions. Two other, again quite different, recensions of a Vajraka and a Mahāvajraka Clarified butter are given in the Vangasēna LVII^{526, 527} (vv. 204, 205 and 206-208), Chakradatta L, 64⁵¹⁶.

baberang, , Nirgunḍi (*Vitex Negundo*), (6) turpentine, Kampilyaka (*Mallotus philippinensis*), deodar, realgar, Viśālā (*Citrullus Cocolythis*), and root-bark from the Mahādruma (*Ficus religiosa*). (7) An oil prepared with half an aksha⁸ of each of these drugs cures piles and is as good a desiccant as any radiant heat or lancet or caustic. (8) any kind of sore, ringworm, leucoderma, eczema, psoriasis guttata and inveterata,⁷ pityriasis, (9a) diseases of the female organs of generation, and fistula-in-ano. *For all these diseases the Vajraka (or 'adamantine') oil is remedy.*

(III) An Oil by Māṇibhadra.⁸

(10—14.) Having boiled three hundred pala⁹ of Bhallātaka (*Semecarpus Anacardium*) and in water, till the whole is reduced to one quarter of its original quantity,

First Leaf: Reverse.

(11) throw into it one pala each of pastes of powdered , Vishā (*Aconitum ferox*) and Ativishā (*Aconitum heterophyllum*). This oil the patient should drink for one month in doses suited to his constitution. (12) After digesting it, he may take food in suitable quantities. By the steadfast use of this oil, he will overcome the eighteen skin-diseases just as Buddha did the various kinds of moral deflements. (13) This prescription, as a remedy for skin-diseases, was given by Māṇibhadra,⁹ out of compassion and tenderness of heart, to a monk who was on the point of death. (14) *A patient whose nose and fingers have rotted away, appears to sight.*

(IV) A Powder.²

(15—19.) Take equal parts of Trāyamāṇa,¹⁰ Viśālā (*Citrullus Cocolythis*), Katukā (*Picrorhiza Kurroa*), , cinnamon-bark, and cardamoms, (16) add Nahikā⁴ and Kalasi (*Hamionitis cordifolia*), and make the whole into fine powder, and then boil it with a kuḍava³ of the wood of Khadira (*Acacia Catechu*) and Asana (*Terminalia tomentosa*), (17) This may be taken as a draught, or mixing one karsha of each of the powders, it may be taken in one's food. (18a) When it is digested, one may eat Shashṭikā rice¹¹ with soup of Mudga

⁷ In the original the diseases, here translated by *psoriasis guttata*, *psoriasis inveterata*, and *pityriasis*, are respectively called *vicharchikā*, *maṇḍala* and *śidhma*. In the Nidāna, p. 177, the *maṇḍala* and *vicharchikā* are described as similar skin-diseases due to vitiation of the phlegm; and as *maṇḍala* is one of the *mahākushṭha* or 'great skin-diseases', while *vicharchikā* belongs to the *kshudra-kushṭha* or 'minor skin-diseases' (see Nidāna, p. 179), *maṇḍala* would seem to be a severer form of *psoriasis*. It has its name from the dry, circular patches, covered with white scales, which overspread the skin, see Nidāna, p. 174. The *maṇḍala* and the *śidhma* are two of the seven varieties of *mahākushṭha* or 'great skin-diseases', and *śidhma* is, by Dr. U. Ch. Dutt, identified with *pityriasis*; see Nidāna, pp. 174, 178. See also *ante*, p. 132, note 228.

⁸ I have not been able to trace this formula in any other Hindū medical work. There is a prescription, ascribed to Māṇibhadra, in the Ashṭāṅga Hṛidaya IV, 19¹⁴ (vv. 81, 82), but it is not an oil, but (apparently) a linetus, and its ingredients are quite different. On the other hand, the Chakradatta I, 57¹¹ has a formula for a Ballātaka oil; but it is a simple oil, with no other ingredients, nor is it ascribed to Māṇibhadra.

⁹ Māṇibhadra is a well known figure in Buddhist tradition. He was a Mahā-yaksha, or prince of Yakshas, and is famous for his kindly disposition to people in trouble. He is equally well known to Jain and Brahmanic tradition.

¹⁰ See *ante*, p. 84, note 37.

¹¹ See *ante*, p. 112, note 147.

(V) A Linctus.²

(20—24a.) Take half a pala of iron, the three myrobalans,¹²

Second Leaf: Obverse.

(VI) The AGNI Clarified Butter of Atrēya.²

Second Leaf: Reverse.

of Ativishū (*Aconitum heterophyllum*), and an equal quantity of Katukārōhiṇī (*Picrorrhiza Kurroa*), (30) also one kuḍava⁸ each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*) (31) and add two pala each of and , also of the carbonates of potash and soda. (32) With *the whole of* this and with various kinds of alkaline ashes and salts, the physician should boil one adhaka of clarified butter. (33) At the time of digesting, one karsha *of this preparation* may be taken to relieve constipation and all of mankind. (34) *It also relieves* disorders connected with hæmoragia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances¹³ in great abundance, and eat fat meat. (35) In cases of obstructed digestion *this preparation* is very desirable, it cures well-known diseases. (36) It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Aṭrēya of old.

¹² See *ante*, p. 79, note 15.

¹⁸ See *ante*, p. 13, note 19.

(VII) The SIDDHĀRTHA Oil by Nārāyana.¹²

(36b—38.) Śatāvāri (*Asparagus racemosus*), Amīsumati (*Desmodium gangeticum*), Pūtikā (*Pongamia glabra*), the two Vṛihatī,¹³ (37) roots of the castor-oil-plant and of Sahachara (*Barleria cristata*), also of Agnimantha (*Premna integrifolia*), bel, Svadāshṭrā (*Tribulus terrestris*), and Punarnavā (*Boerhaavia diffusa*). (38) Of each of these drugs boil ten pala³ in one drōṇa of water, adding one prastha of the juice of Śatāvāri (*Asparagus racemosus*), and four prastha of milk. (39) When this is reduced to one quarter of its original quantity and strained, take pastes of the following drugs:

Third Leaf: Observe.

dill, deodar, Māmsī (*Nardostachys Jatamansi*), Śailēyaka,¹⁴ Vachā (*Acorus Calamus*), (40) sandal, Tagara (*Tabernaemontana coronaria*), Kushṭha (*Saussurea Lappa*), cardamoms, and Amīsumati (*Desmodium gangeticum*). Of these boil quantities of one karsha each in that oil. (41) And now hear the virtues of the oil, as thus prepared: It is a remedy for the lame, even in the case of horses,¹⁵ also for the humpbacked and the dwarfish; (42) in short for those suffering from any nervous disease¹⁶ or bone-fracture, as well as those who suffer from abdominal tumours due to vitiated air, violent pains in the heart and sides, (43) various kinds of cough and asthma, hæmorrhoids, abdominal tumours, dropsy, fistula-in-ano, jaundice and morbid pilor,¹⁷ emaciation, debility and sickly complexion;¹⁸ (44) also for those who are paralyzed in one limb or in the whole body, and whose sense-powers are wasted (by abuse) or worn out by old age; (45) for those who can hear only loud sounds, and who are stammerers; for those whose mind is weak, and whose acquired knowledge is lost; (46) for those men who have impediments (to intercourse with women) and who are undesired by women; whose scrotum is disordered by air and who suffer from severe hernia; (47) for those women who are barren or who bear only one child; also for those whose menses are permanent or whose menses are altogether suppressed; (48) for those who do not take conception or who suffer from miscarriages; and for those who, whether barren or productive, are subject to severe

¹² This formula occurs both in the Vāngasēna and Chakradatta, under the name of Nārāyana-taila. In the commentary to the Chakradatta, that name is explained as derived either from its author Nārāyana, or from its principal drug Śatāvāri, which has the synonym Nārāyani. As, however, the formula distinctly ascribes the authorship to Nārāyana, and as its proper name is here said to be Siddhārtha, and as the formula is also ascribed elsewhere to Viśhnu, who is the same as Nārāyana, that commentator's second alternative is clearly untenable. The Vāngasēna gives the formula in three recensions, respectively called the *svalpa* or 'small' (XXIV, vv. 283-292⁷³), *madhyama* or 'middle' (XXIV, vv. 293-302⁷⁴), and *mahā* or 'great' (XXIV, vv. 303-315⁷⁵). With the middle one of these the formula in our Manuscript most nearly agrees; in fact, in several verses there is a verbal identity. But, on the whole, our formula represents a distinct, fourth recension. A fifth, short recension is given in the Vāngasēna XXIV, vv. 268-275⁷¹, under the name of Viśhnu-taila. The Chakradatta omits the *svalpa*, but gives the *madhyama* (XXII, 66⁷⁶) and *mahā* (XXII, 67⁷⁶) and the Viśhnu-taila (XXII, 65⁷⁸). Most of those portions of the

formula, which are lost in our Manuscript, can with much probability be restored from the *madhyama* recension. It is a curious coincidence, that the Ashtāṅga Hṛidaya IV, 21⁷⁷ (vv. 69-72a) gives a Sahachara oil which is made with the very same 10 pastes as the Siddhārtha oil, and which is ascribed to the ancient physician Bhēda. This Sahachara oil, though made without those pastes, is given in our Manuscript, *ante*, p. 109, verses 329—336.

¹³ See *ante*, p. 91, note 60.

¹⁴ See *ante*, p. 20, note 66.

¹⁵ The meaning is not clearly expressed in our text of the formula; but it becomes clear by a reference to the *madhyama* recension (see note 14) which says: "if a horse or an elephant or a man is afflicted with a nervous disease."

¹⁶ Our text has only *bhagna* 'broken,' which is not clear; but the corresponding *vāta-bhagna* of the other recensions shows that *vāta-rōga* or 'nervous diseases' are intended.

¹⁷ See *ante*, p. 78, note 7.

¹⁸ On *hata-pīabhd*, lit. 'destroyed lustre,' see *ante*, p. 172, note 333.

pains in the womb ; (49) for ringworm, keloid, psoriasis guttata and inveterata, and other skin-diseases; *in short* for any disease due to *derangement* of the phlegm, or the air, or the bile ; (50) also for anyone whose mouth is fetid or infested with bad ulcers. Indeed, for every disease this *oil* is said to be a remedy. (51) It may be administered in the form of an errhine, or a draught, or a liniment, or an enema ; also in the form of a linctus.

Third Leaf: Reverse.

In any of these ways it is said to promote the life of men. (52a) Hence it is truly called the Siddhârtha (or “efficacious”) oil, and was devised by Nârâyana. (53 Prose.) The *patient’s* diet should consist of leaves of Varuña (*Cratæva religiosa*), boiled with the pure buttermilk of goats, and of wheat and other cereals.

(VIII) A Liniment.²¹

(54.) Roots of and white pepper,²¹ powdered and made into a paste with the urine of cows, make an excellent liniment for the *cure of leucoma*.

(IX) Another Liniment.²²

(55 and 56.) Take Indian bdellium, black pepper, baberang, mustard, sulphate of iron, Musta (*Cyperus rotundus*), resin of Sarja (*Shorea robusta*), turpentine, Kâlagandha (a kind of cobra), realgar, sulphate of copper, and Kampilya (*Mallotus philippensis*), (56) together with both Haridrâ.²³ Mix the whole with oil, and expose it to the heat of the sun. Anointed with this *preparation*, skin-diseases and malignant sores obtain relief.

(X) A Formula for Boluses.²⁴

(57—60a.) Take five pala³ each of Danti (*Baliospermum montanum*), turpeth-root, and baberang, three pala of Musta (*Cyperus rotundus*), one pala of chebulic myrobalan, (58) and two pala of the root of Kâkôdumbarikâ (*Ficus hispida*). Bind the whole into a paste with the milky juice of Snuhâ (*Euphorbia neriifolia*), and make it into eighteen boluses. (59) On every tenth day take one of these boluses, and after digestion, drink a thin, and on the second day a thick gruel.²⁴ (60a) Within a period of five nights, taken at will, these boluses will cure all diseases of the skin. They are well-known as the boluses.²⁵

(XI) A Linctus.²⁶

(61 and 62.) Emblic, beleric and chebulic myrobalans, with babera ng, plumbago-root, marking-nut, Avalguja (*Vernonia anthelmintica*), Bhṛinga (*Eclipta alba*), and iron, in

²¹ See *ante*, p. 159, note 343.

²² This formula is only found in the *Aśtâṅga Hṛidaya* IV, 19⁴¹⁹(vv. 71, 72), where it occurs in the identical recension.

²³ See *ante*, p. 22, note 72.

²⁴ On manda ‘thin gruel’ and vâlêpikâ ‘thick gruel’ see *ante*, p. 149, note 298.

²⁵ It is a great pity that the name of the pills is lost. As two or perhaps three aksharas are lost, and as formulas are generally named after the principal ingredient, the name may have been *danti-môdaka* or *dantyâdi-môdaka*. I have not been able to trace this formula elsewhere.

²⁶ This formula is found, though in a slightly different recension in the *Chakradatta* L, 10⁴²⁰. It is there given as a *lêpa* or ‘plaster’; but the commentary observes, that this is an error of the scribe (*lêkhabaka-dôsha*) due to his carelessness (*pramâda*), and that the true reading is *lôha* or ‘lintus,’ as given in another recension (*pdîha*) of another text-book (*tantr.-ântara*). I have not been able to identify this *tantrântara*, but the recension there given runs as follows (in 8âka): *Dhâtri bibhî-takam pathyâ vîkaṅg-âgnîm=arushkaram* ; *vâlgujî-lôha-bhî-ṅgañ-cha sañchârîram=atra vârdhitam* || *tila-tail-âniitam* *lîhyâti śrêshtham-âśad-rasdyanam* || It may be noted, however,

successively increasing quantities, and steeped in sesamum oil, may be used in the form of a linctus for the cure of all skin-diseases. (62 Prose.) Even in the case of Akâkôlina²⁷ it may be applied as a liniment.

(XII) A Formula for Pills.²⁸

(63 and 64.) Take roots of oleander, Indravârunî (*Citrullus Colocynthis*), and Lângala (*Gloriosa superba*), and of Indian bdellium a quantity equal to their total. Add one half as much of soot, and mix the whole with goat's urine. (64) When dry, make it into pills of the weight of a badara,²⁹ and administer them in the case of an open fistula-in-ano. If a patient does this regularly every day, his fistula will be cured in a short time.

(XIII) A Liniment.²

(65.) Punarnavâ (*Boerhaavia diffusa*), Gudûchi (*Tinospora cordifolia*), dry ginger, and Ishâkâpathaka (*Andropogon laniger*), powdered and made into a paste with clean water, may, after the ulcerous tube in the patient has been treated with the veins of leaves of the banyan tree,³⁰ be applied as a remedy against fistula-in-ano. So experienced physicians say ; the best of them, indeed, have constantly recommended it.

Fourth Leaf : Obverse.

(XIV) A Formula for Pills.²⁹

(66-72.) Take half a pala³¹ each of *Tâlîsa (*Taxus baccata*),³⁰ black pepper, and Chavya (*Piper Chaba*), one and a half pala of dry ginger, one pala each of long pepper and root of long pepper, (67) one karsha of Nâgapushpa (*Mesua ferrea*), and half a karsha of small cardamoms. Powder the whole and mix it with three times its quantity of molasses, (68) and make it into pills of the weight of an aksha.³² These, taken with liquor, soup, or milk, or with an infusion of turmeric, are a remedy against every kind of hemorrhoids ; (69) against severe abdominal pains, alcoholism, vomiting, urinary diseases, and irregular fever ; against abdominal tumours, and pains in the sides ; against inflammation, heart-diseases, morbid palor,³³ and chronic diarrhoea. (70) They also cure cough, hiccough, loss of appetite, asthma, worms, dysentery, and severe jaundice, also dyspepsia, and strangury, and slight inflammation.³⁴ (71) The same powder, mixed with four times its quantity of sugar, makes a most excellent (lit. ambrosia-like) remedy

that the prose remark appended to the formula in our Manuscript supports to some extent the reading *lêpa*. The Vangasêna LVII³⁵ (vv. 139, 140) gives a similar formula for *gudikâ* or 'pills,' called the *tripâl-âdyâ*. It agrees in seven out of the nine ingredients of our formula. The same formula for pills, but in a much longer recension, is given in the Vangasêna LVII³⁶ (vv. 142-150), called *tripâl-âdyâ mûdaka*. Again the same formula, though in a different, short recension, is given in the Ashtâṅga Hridaya IV, 19³⁷ (v. 45). Further, another formula, similar to ours, for a linctus, occurs in the Ashtâṅga Hridaya IV, 19³⁸ (v. 46) and Vangasêna LVII³⁹ (v. 141), under the name of *sasâṅkâlakâlî-lêha*. It agrees, however, with our formula only in five ingredients.

²⁷ The word *akâkôlîsa* is not found in any Sanskrit dictionary, available by me, nor can I discover its meaning. Kavirâj Binod Bihari Gupta suggests that it might be a mis-spelling for *athâlîsa* lîne, i.e., 'even afterwards when

(the eruption) has disappeared, it should be applied as a liniment.'

²⁸ The text is here mutilated, and the translation is conjectural ; but I am informed by Kavirâj Binod Bihari Gupta that "ulcers are still cured by banyan tree leaves being placed over them with the veins of the leaves opened with a knife."

²⁹ This formula occurs, though in a rather different recension, in the Ashtâṅga Hridaya IV, 10³⁸ (vv. 16-21). The ingredients and ratios differ, but both recensions agree in the three alternative ways of making or using the pills. A similar formula, more like that in the Ashtâṅga Hridaya, is found in the Vangasêna V⁴⁰ (vv. 149-161) and Chakradatta V, 20⁴¹, under the name of *Prâna-dâ gudikâ*.

³⁰ See ante, p. 78, note 6.

³¹ There may be here a false reading, as 'inflammation' is already enumerated in verse 69.

especially in diseases due to derangement of the bile. (72) The same pills, taken with the addition of three pala of chebulic myrobalans, are an excellent remedy against inflammation, piles, chronic diarrhœa, morbid palor,¹⁹ and severe abdominal pains.

³² This is as it is in the white realm of the white, in the department of the one hundred ; svâhâ !

³² The usual meaning of the phrase *tad-yathâ* is 'this is as follows,' referring to what comes after, while here the phrase would seem to refer to the treatise that precedes. But the translation of the whole remark is conjectural. I do not profess to understand its meaning. It may be noted that its script is different from that in the body of the manuscript (Part III) to

which it is appended ; it also differs from the script in Part IV of the Manuscript which commences on the reverse of the fourth leaf. It agrees more nearly with the script to be seen in Part V, and the remark would appear to have been added by the scribe of that Part.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII^b TO XLII.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ◎ Namô Nandi-rudr-éśvarâya — namô áchâryébhyaḥ namô lîśvarâya — namô Mâni(bhad)râya *namas=sarvva-yakshébhyaḥ*¹

2 namâḥ sarvva-dêvâbhyaḥ Šivâya namâḥ Shashthiyê namâḥ Prajâpatayê namâḥ Rudrâya namâḥ namô Vaiśravaṇâya namô Marutânâm namâḥ prâsa-

3 kâ patantu imasy=ârthasya kâranâ hili 2 kumbhakâri-mâtaṅga-yuktâ patantu yat-satyam̄ sarvva-siddhânâm̄ yat=satyam̄ sarvva-vâdinâm̄ téna satyêna satya-samayêna nashṭam̄ vinashṭam̄

4 [ksh]ê[m]-âk[sh]êmam̄ lûbh-âlâbham̄ jay-âjayam̄ Šiv=ânudarśaya svâ² — satya-Nârâyanê ch=aiva dêvatâ ūrishiḥ ch=aiva satyam̄ mantram̄ vritis=satyam̄ samakshâ patantu svâhâ satyam̄ ch=aiva tu drashṭavyam̄ ni-

5 × × × × × × × × × × mantr-aushadhînâm̄ cha nimitta-valam=am-antaram³ mri-shatâyâm̄ dêvataṁ Vishnu navikâyâm̄ chanṭayânta || □ || 444 Namâḥ puru-sha-singhasya prasannas=tê Janârddanâḥ [I] 1

6 nihatâ śattravas=sarvvé yad=ipsasê⁴ kâmm̄ [I] Navikki 333 Na tê śôkô na v=âyâsô 2 nîch-âchcham̄ na cha tê bhayâḥ [I]

Second Leaf: Obverse.

1 [× × × × — — × × × × ×] (prâ)psasi [I] Patṭa-bandhâḥ || 222 Sarvva-kâma-samriddhê 'pi sukhâm̄ janir=upadravam̄ [I] utpannê tataṁ ch=aiva dêvam̄ śamaya tê bhayam⁵ [I] Kâla-viddhiḥ || 111 Parihîyatê tê buddhiḥ 3

¹ The italicised words are crossed out in the original² Read *svâhâ*.³ Read *valam=antaram*; *am* is superfluous.⁴ Read *ipsasê*. The conclusion of the verse is mutilated. One would expect *karishyasi* or a similar phrase.⁵ In the third pâda one syllable is wanting. Perhaps read *satataṁ*.

2 [x x x x - -]ḥ [I] ārambhaś-chintitō yas=tē nishpala⁶ sa bhavishyati [II] 5
 Śāpataḥ 443 Vyādhībhir=m=mōkshyasē kshipram sukham vā prāpsyasē tathā [I] 5
 n=āty-uchcham n=āti-nīcham cha phalam=āsādayishyasi — || Dvitiya-śāpata ||

3 [4](34) Āyasō dṛiṣyatē ghōrō yēbhyāś=cha tava vigrāhāḥ [I] nishphalam dṛiṣyatē 6
 kāryam prīchchibasē yasya kāraṇā — || Tritiya-śāpataḥ || 344 Samāgamam 7
 chintayasē kalyāṇi⁸ na cha yuchyatē [I]

4 na tē śarīra-santāpō bhōgām ch=aiv=opalapsyasi † ||⁹ 343 Sarvv-ārtha-siddhi-sam- 8
 pada-kāma-bhōgāḥ samānvitāḥ [I] achirēn=aiva kālēna bhavishyati sa nityāt¹⁰ [I] 9
 Dvitiyā mālī — || 334 Ayam sa-puṇyō labhasē

5 hy=ānandah prīti-varddhanāḥ [I] atvarāt=su-mahān=arthā¹¹ tvaritō vai na lapsyasi 10
 — ||¹² 433 Ayam tvayā mahān=arthāś=chintitō 'rthas=tat=āttamāḥ¹³ [I] pravāsam
 kshēma-gamanam vāndhavaiś=cha samāgamāḥ [I] Vahulāḥ 324

6 Dīrggham=āyur=m=mahān=arthāḥ prāpsasē n=ayam¹⁴=uttama [I] dhana-dhānyam 11
 karitram cha bhōgān=avi cha prāpsasi¹⁵ [I] Dvitiyō vahulāḥ 432 Dṛiṣyatē 12
 āgam[ā] yattrā tvayā su-pariniśchitāḥ [I] ātmānam ch=aiv=ārthaś=cha¹⁶ tatō
 gṛihy=āgamishyasi [I]

7 Tritiyō vahulāḥ 243 Vahulam dṛiṣyatē kāryam vahu-puttratvatām cha tē [I] pra- 13
 tiksha śubham=ātmā(n)am sarvvam=ēva tad=avāpsyasi — [II] Chaturthō vahulāḥ
 423 Vahulō vijayas=tubhyam tushṭā mittra-gaṇāś=cha tē [I] sprihēsati paras= 14
 t[u]bhya[m]

Second Leaf: Reverse.

1 na parā sprihāyishyasi — [II] Pañchamō vahulāḥ 342 Snēh-āgamaśya tē chintā 15
 samśiddhēś=cha parā tava [I] anyōny-ābhīhatā prīti — kim=āgamishyati
 gamyata¹⁷ [II] Kūṭaḥ 414 Rājatō vigrāhō 'st=ītī dharmmāsy¹⁸=āti-parikshaya [I] 16

2 labdhām ch=aiva phalam tasmā dharmmam=ēva charishyasi — [I] Dvitiyō kūṭaḥ
 144 Chal-āchalam-idam sthānam na sukham prīti-varddhanām [I] vipramōkshasi 17
 dēvēti¹⁹ gṛihitō 'pi na samāsayāḥ [I] Tritiyaḥ kūṭaḥ 441 Asti kshēmām bhayam 18
 n=āsti

3 vijayō 'py=attra dṛiṣyatē [I] bhōkshyasē kāma-chāringāś=cha kutaś-chin=n=āsti tē
 bhayam [II] Bhadrā — 421 Parikshīṇā hy=anarthās=tē muktas²⁰=tē sarvva- 19
 kilvishā [I] vijēshyasi ripūm sarvvām lābhās=tē samupasthitāḥ [II]

4 Dvitiyā bhadrā — 214 Manasā chintitā chint=ādi-padasya tu kāraṇā [I] kiñ-chit= 20
 kālam=udikshasva²¹ tatō hastam=upaishyati — [I] Tritiyā bhadrā — || 142

5 [par]i[prāp]syasi kanyām vai 21

Third Leaf: Obverse.

1 [mi]ttra[m] ch=anunayishyasi²² [I] prīti-saubhāgya-samyuktām dhanām dāsyanti

⁶ Read nishphala.⁷ Read āyāt.⁸ Read kalyāṇī.⁹ Here insert Mālī.¹⁰ The fourth pāda is short by one syllable; read nityataḥ.¹¹ Read arthā.¹² Here insert tritiyā mālī.¹³ Irregular sandhi for tata uttamaḥ.¹⁴ Read n=āyam.¹⁵ Read prāpsyasi.¹⁶ The third pāda is short by one syllable; read arthān=cha.¹⁷ This pāda has one syllable in excess.¹⁸ Read dharmmāsyā.¹⁹ Read dēvēbhi (for dēvēbhir=gṛī).²⁰ Read muktās.²¹ Here are two abortive aksharas in the text.²² Read ch=dnunayishyasi, i.e., cha anunayishyasi.

dēvatāḥ [॥] Chaturthā bhadrā 241 Vṛittiś=cha n=ākshayas=sarvvō dēvatēbhyō 22
 na tē bhayam [!] yathā kurvvasi kurvvāṇ(δ)

2 [× × × × a]vāpsyasi — [॥] 412 ॥ Śaktī 341 Parigraham chintayasē tach=cha śi- 23
 ghrām=avāpsyasi — [!] artha-kāma-pradatāram vāndhavam priti-darśanam [॥]
 Dvitiyā śaktī — ॥ 134

3 [Samā](ga)ma[m] chintayasē tach=cha śighram samēshyati [!] aśminai[×] kṛitā lē- 24
 khā n=ēshyā na bhavishyati²³ [॥] Trītiyā śaktī 413²⁴ Upasthita viśishtas=tē tathā 25
 lābhaś=cha

4 dṛiśyatē [!] kuṭumvē ch=ātula-vṛiddhir=bhavishyati na samśayā²⁵ [॥] Chaturthā 26
 śaktī 314 Eka-ch-chhatrām mahīm kṛitsnām rājā nihata-kaṇṭakah [!] ākramya
 bhōkshyāśe śattrum gaṇais=samuditās=sadā — ॥

5 Pañchamī śakti — ²⁶143 Na ch=ēchchhasi su-mittravam su-mittrē rāmyasē sadā [!] 27
 — kṛit-ākṛitāś=cha tē mittrā śatrutvam yānty=akāraṇam — ॥

6 Shashthī śakti 431 Samāgamam chintayasē sarvvamthā²⁷ sa samēshyasi²⁸ [!] kālē²⁹ 28
 prāpsyasē sō 'rthāḥ anirvvēdām tath=aiva cha [॥] Dundubhī 321 Yat=tē nashtām 29
 vinashṭām vā chōrair=apahritām cha yat [!]

7 (para-ha)sta-gatām v=āpi na chirāt=tad=avāpsyasi — [॥] Dvitiyā dundubhī 213
 Vimuktas=tvam sahāyēs³⁰=tu su-mittrai saha varttasē [!] labdhavyāś=cha priyā 30
 hy=arthā viruddham dēvatai sprihā ॥

Third Leaf: Reverse.

1 [Trītiyā] (dundubhī) 132 Paritōshah śarīrasya dṛiśyatē tava sāmpratam. [!] dē- 31
 vatānām cha pūjyāḥ nivṛittir=upalabhyatē — [॥] Chaturthī dundubhī — 231
 Asti tē kalahām ghōram 32

2 śattrubhis=saha dṛiśyatē [!] na tattra lapsyasē klēśām pratyarthim cha vijēsh- 33
 yasi — [॥] Pañchamī dundubhī — ॥ 312 Uttamō dṛiśyatē lambhāḥ puttra-
 janmām tath=aiva cha — [!] īpsitām ś=ch=aiva kāmām

3 prāpsyasē n=āttra samśayah [॥] Shashthī dundubhī 123 Paribhramati buddhis=tē 34
 sthānām ch=aiva chal-āchalam [!] māsa-māttram=udīkshasva tataḥ sukham= 34
 avāpsyasi — [॥]

4 Prathamō vṛishah 442 Yat=tav=āsti grīhē kiñ-chi gāvō dhānyam dhanam tathā [!] 35
 visṛijyas=tvam dvijātibhyah vṛiddhis=tē samupasthitā — [॥]

5 [Dvitiyō vṛi]shah 244 Samāgamam chintayasē dūra-stha ch=aiva tē priyah [!] 36
 samṛiddham sarvva-kāmēshu na chirēṇa samēshyati [॥] Trītiyō vṛishah

6 [424 V]andhanām prāpsyasē ghōram puna sthānām cha prāpsyasi [!] bhavishyati 37
 phalam ch=aiva nirvṛitiś=cha bhavishyati — [॥] Prathamā prēshyā —

Fourth Leaf: Obverse.

1 [422 × × × ×]savā vā vidyām vā yadi yāchāsē [!] grīh=aiva niratas=tishtha 38

²³ The fourth pāda is short by one syllable.

²⁴ The original has 4813, with the first figure 3 cancelled.

²⁵ The words *na samśayā* were originally omitted, and have been inserted interlinearly.

²⁶ Here the Manuscript originally had 314 which is defaced.

²⁷ Read *sarvvatā*.

²⁸ Read *samēshyati*; cf. verse 24. But see translation, note 5.

²⁹ The third pāda is short by one syllable; read *kālēṇa*, m. c.

³⁰ Read *sahāyās*.

sarvvam hi tava nishphalam [॥] Dvitiyā prēshyā — ॥ 242 Yas-tvayā chintitō 39
hy=arthah

2 [× × × × ∙—ta hi !] na pūrayati tat-karmmam yasya prīchchhasi karane³¹ — [॥] 40
Tritiyā prēshyā — 224 Ya³² tvayā chintitā vāchā tad-arthasya tu kāraṇā [॥] 40
bhavishyaty³³=artha-lambhas=tē

3 ('chir)[ē]n=āttra³⁴ samśayah [॥] Prathamā viṭi — 332 Sātatvam³⁵ tva[m] ni(r)āyāsaḥ 41
karmmaṇyāś=ch=āpi³⁶ jīvitē [॥] na tvam prāpsyasē dukkham pratyarthibhiś=cha
vijēshyasi³⁷ — [॥] Dvitiyā viṭi —

4 323 Na yuujyasē phal-ārthēna nirvvēdēna cha yuujyasē [॥] anyattra tvaritō gachchha 42
lapsyasē sukhām=uttamam — [॥]

5 Tritiyā viṭi 233 Driśyatē tē abhiprāyō dvipada[s](ya) [t](u) kāraṇā [॥] samēshyati 43
tē tatvēna³⁸ Marutasya vachō yathā — [॥] Prathama-karṇṇah 114 Sampūjya 44

6 sarvva-karmāṇi saubhāgya-nirupadravam [॥] rāja-lambhas=tu lapsyasē na chirād= 45
iha bhavishyati³⁹ [॥] Dvitiyāh karṇṇah 141 Aiśvaryēṇa paribhrashṭā samagraś
=ch=āpi [—]

7 si cha [॥]

*Fifth Leaf: Obverse.*⁴⁰

1 [× × × × ∙— — × × ×] ch[× × ∙— ∙] sh[× ॥ D]v[i](ti)yah⁴¹ karṇṇah 41[1]
Addhvān[am] gamanam chintā dukkhēna cha samāgamah [॥] s-āvāśēshēna 46
karyēna

2 [× × × ×]⁴² na samśayah [॥] Prathamā sajā — 322 Vijēshyasi ripūm sarvvām 47
pratyarthī valavām ś=cha tē [॥] lapsyasē prathamam sthānam paśchāch= 47
chhōkam=avāpsyasi — [॥]

3 Dvitiyā sajā 232 Na cha jāniṣhē kāryāṇi paśchāt-tapēna yuujyasē [॥] bhavishyati 48
cha tē lābha⁴³ su-mukhas=tava dēvatā — [॥] Dvitiyā⁴³ sajā

4 223 Śarirē tava sandēha samatitō dur-āsadaḥ [॥] dēvatānām prasādēna prāguṇyam 49
tava kēvalam [॥] Prathamāh kāṇa 331 Prāguṇan=tē śarirasya 50

5 lābhaś=ch=ārthaś=cha prāptayē [॥] upasthitām cha tē kalyāṇam⁴⁴ (Maruta)sya vachō 51
yathā — [॥] Dvitiyāh kāṇah tantra 313 Ārōgyam pul-āmbham cha⁴⁵ prēkshyasē
n=āttra samśayah [॥] lapsyasē sarvvathā bhadram

6 bhōgām ś=cha vipulām tathā [॥] Tritiyāh kāṇa-tantrāḥ 133 Mithyā vadasi 52
yat=kiñ-chi mittrām dvishasi nityadā [॥] dēvatānām prasādād=vā tishṭha tava
śrēyō bhavishyati⁴⁶ — [॥]

Fifth Leaf: Reverse.

1 Prathamāś=chuñchunāḥ 311 Bhōgānām viprayōgas=tē na chirēn=aiva driśyatē [॥] 53

³¹ Read kāraṇē, or perhaps kāraṇā.

³² Read yat-tvayā. Compare verse 52.

³³ The original really has charuṣyati, with eha defaced, the scribe having forgotten to replace it by bha.

³⁴ The text is here mutilated; but sufficient remains to show that it must have been 'chirēn=āttra (for achirēna atra). The pāda, however, is short by one syllable, and the correct reading should have been 'chirēnā n=āttra.

³⁵ Perhaps read sātātayām or satataṭā.

³⁶ Āpi is added interlinearly.

³⁷ The scanning is irregular; the third pāda is too short and the fourth pāda too long, each by one syllable.

³⁸ Read tattvēna; the reading of 'ti tē is not quite clear.

³⁹ The reverse of the fourth leaf is blank.

⁴⁰ Read Tritiyāh.

⁴¹ Pratyēshyasi may be supplied.

⁴² The syllable bha is inserted below the line.

⁴³ Read tritiyā.

⁴⁴ See note 17. Perhaps read kalyam or kāryam. Before kālyanam two aksharas have been effaced; they seem to read labdhā.

⁴⁵ The first pāda is short by one syllable; read vipul-āmbham or perhaps guna lābhām.

⁴⁶ The fourth pāda has two syllables in excess.

anyam samprâpsyasê sthânam mâ vishâdam karishyasi — [II]	Dvitiyaś=chuñ-	
chuñah 131 Artha-siddhi[r]-d=dvaya[m] ch=(ai)va		54
2 kula-sthânam tath=aiva cha [I] prâpsyasê sarvva-kâmân s=cha marutasya vachô		
yathâ — [II] Trîtiyaś=chuñichuñah 113 Vipramuktas tvam=arthâbhô mittraiś=		55
cha suhṛid=êva cha [I] utthânârâ chintayânasya		
3 udvigna iva dñiyatâ — [II] Prathamâ pâñchi — 221 Chal-âcha[lam-i]dam sthânam		56
dñiyamîtê samâkularâ [I] na cha n=ârambhasê kâryam dukkhêna cha vimuch-		
yasê — [II] Dvitiyâ pañchi — 122		
4 Diśah sarvvâ samât=krântâ ⁴⁹ kâla-dharma ⁵⁰ kurushva tî [I] sukham te na kâr-		57
yamî=tê têna têshu kadâ-chana : [II] Trîtiyâ pañchi ⁵¹ 212 ⁵² Paśu-vandhâś=cha		
yajñam vai vividhân=yakshasê tathâ [I]		58
5 [arghyân]i cha samriddhâni dâsyasê n=âtra samśayah [II] Trîtiyah pañchi 212 [II]		
Prathamâ khari 112 Atikrântâ pariklêśâ dukkham ch=aiva samânatah [I] śubh-		
âśubhâd=vipramuktô 'si ⁵³ labhas=tê sa.		59
6 mupasthita — II		

⁴⁷ Originally written *trîtiyas*, afterwards corrected to *trîtiyâs*.

⁴⁸ Read *dñiyatô*. The second pâda is short by one syllable. Perhaps read *dñiyatô tô*.

⁴⁹ Probably read *samâkkrântâ*.

⁵⁰ Read *dharmaś*.

⁵¹ Either read *kâryam tî* or *kâryan=tô*. The third pâda is short by one syllable.

⁵² The scribe had originally written 222, and afterwards defaced the lower stroke of the second 2, but apparently not satisfied with the correction, he repeated the numbering in line 5.

⁵³ Read *vandhâś=cha*.

⁵⁴ The third pâda has one syllable in excess. Omit *śubha* and read only *âśubhâd*.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII^b TO XLII.

B.—TRANSLATION.

First Leaf: Reverse.

Salutation to Nandirudrēśvara ! Salutation to the Āchāryas ! Salutation to Īśvara ! Salutation to Māṇibhadra ! Salutation to all Yakshas ! Salutation to all Dēvas. To Siva salutation ! To Shashthi salutation ! To Prajāpati salutation ! To Rudra salutation ! Salutation to Vaiśrāvāna ! Salutation to the Marutas ! Salutation !

Let the dice fall for the purpose of the present object (*i.e.*, of soothsaying) ! Hili ! Hili ! Let them fall as befits *the skill of Kumbhakārī, the Mātanga woman*¹ !

By the truth of all the Siddhas, by the truth of all Schools, by their truth and true consensus let Śiva declare what is lost and preserved,² peace and trouble, gain and loss, victory and defeat, svāhā ! On the holy Nārāyaṇa, the *tutelary Dēvata*, and on the Rishis rests the truth of the oracle, the truth of the process of *divination*. Let the dice fall openly ! svāhā ! Let the truth be seen !

The efficacy of magical formulas and medical herbs and prognostics is far from untruth. In praise of the Dēvata Vishṇu.³

¹ This is obscure. But as Mātanga and Chandāla are synonyms, there may be an allusion to the Chandāla cowherdess Kumbhakārī, whom Buddha is said to have converted. See Divyāvadāna (ed. Cowell and Neil), Pāmsupradāna, p. 348 : *evam-anuśrūyat̄ yadda Bhagavān-parinirvadna-kṛla-samayē 'pallā-nāgam vniya Kumbhakārīm chandālīm gopdālin cha tēshām Mathurām-anuprāptah tatra Ānandam-āmantrayat̄*, i. e., 'thus it is related: when the Blessed One on the eve of his release, after having converted the Naga Apalāla and the Chandāla cowherdess Kumbhakārī, had repaired in their company to Mathurā, he there addressed Ānanda.' (See also *ibidem*, p. 385.) I have not been able to discover any further account of Kumbhakārī, either in this avadāna or elsewhere. That Mātanga women, however, were proficients in the magic arts, is shown by the story, in the

Divyāvadāna (Kupala, pp. 397, 398), how Asoka's head-queen Trishyarakṣitā, jealous of her supposed co-wife Bōdhi, employed a Mātanga woman to cause the bōdhi tree to wither and afterwards to revive. The Mātangas are described as *svapākas* or 'dog-eaters' and *chandālīas* or outcasts, in the Divyāvadāna (Sārdula-karpa, pp. 621, 622). Among the rustic women that attended on the Bōdhisattva, there was one called Kumbhakārī, see Lalita Vistara (Bibliotheca Indica ed., chap. 18, p. 331.)

² The preposition *vi* has the force of a privative, as in *vijarjara* 'fresh' (opp. *jarjara* 'old'), *vimala* 'clean,' *visikhī* 'tuftless,' etc., see *ante*, note 56, p. 19.

³ This paragraph is mutilated in the text, and not quite intelligible to me. Of the syllables *chanṭayāṇṭa* I can make nothing. They should represent the name of mantra 444.

(Verse 1.) 444 Salutation ! Janārdana is well-pleased with thee who art an excellent man. All thy enemies are killed. What thou shalt desire, that shall be done.⁴

(2.) A Navikī : 333 : Thou experiencest neither sorrow nor fatigue ; nor hast thou any fear of either high or low ;

Second Leaf: Obverse.

..... thou wilt receive.

(3.) A Pāṭtabandha : 222 : Even in the midst of the full enjoyment of all desires, one's happiness engenders molestation ; but as soon as it arises, may God allay thy fears.

(4.) A Kālaviddhi : 111 : Thy intelligence is at fault ; ; the undertaking which thou contemplatest will be fruitless.

(5.) *The first Śāpāta* : 443 : Thou wilt quickly be delivered from all diseases ; or, again, thou wilt obtain happiness ; *but* in the result, thou wilt not attain anything either very great or very small.

(6.) The second Śāpāta : 434 : I see a terrible effort *against those* with whom thou hast a conflict, *but* I see the work to be fruitless on account of which thou enquirest.

(7.) The third Śāpāta : 344 : Thou contemplatest a meeting, *but* the fair one does not join thee ; thy body is heated *with desire*, *but* thou shalt obtain no enjoyment.⁵

(8.) *The first Māli* : 343 : The enjoyment of pleasure and wealth, and the fulfilment of all desires come together ; they will, in a very short time, be thine, and that for ever.

(9.) The second Māli : 334 : Thou takest this to be a valuable thing,⁶ *viz.*, happiness that promotes good-will ; by patience thou wilt attain that great object, but not if thou art impatient.

(10.) (The third Māli) : 433 : This is considered a great object by thee ; *but* there is a much better object than that : a safe journey into foreign parts and a safe return to one's friends.

(11.) *The first Vahula* : 324 : Long life is a great thing ; thou wilt not obtain this *which is* the best, *but* thou wilt obtain wealth in money and grain, and tools, and also enjoyments.

(12.) The second Vahula : 432 : I see thy arrival *at a place* where thou hast determined to go ; from thence thou wilt safely⁷ return with thy goods.

(13.) The third Vahula : 243 : Manifold, I see, is thy business and thou possessest many sons⁸ ; look forward to thy own happiness ; thou wilt obtain all that belongs to it.

(14.) The fourth Vahula : 423 : Manifold are thy triumphs, and thou hast

⁴ The conclusion of this verse is mutilated.

⁵ The negative particle is practically misplaced ; it must be constructed with the fourth pāda. Otherwise the meaning would be : 'thy body is not heated (with desire), yet thou shalt obtain enjoyment.'

⁶ The construction is like that in the 11th, 28th and 44th verses below, the transitive verb (*labhāśe*, *prā�āśe*, *sāmāśyāśi*) being anomalously used with the nominative of the

object.

⁷ *Lit.*, 'taking thyself and thy goods.' I read *arthañcha*. The third pāda is short by one syllable, which may be remedied by resolving the sandhi and reading *oh-ava arthañcha*.

⁸ In *putra-va-tā* there is an anomalous duplication of the suffix of forming abstract nouns.

pleased thy numerous friends ; others will envy thee ;

Second Leaf : Reverse.

but thou wilt not envy them.⁹

(15.) The fifth Vahula : 342 : Thou expectest the coming of thy friend, and thou feelest sure¹⁰ of success ; *but* love is entertained reciprocally ; why should he come ? thou shouldst go.

(16.) *The first Kûta* : 414 : There is a quarrel with the king, hence there is a cessation of law and order ; *but* thou hast obtained thy advantage ; therefore thou shouldst surely observe law and order.

(17.) The second Kûta : 144 : Unsteady is thy present place ; there is neither comfort, nor progress in friendships ; *but* thou wilt get relief even if thou art held fast by the dêvas : there is no doubt about it.

(18.) The third Kûta : 441 : There is comfort ; there is no fear ; I see here also triumph ; thou wilt enjoy women accomplished in the arts of love ; from nowhere hast thou anything to fear.

(19.) The first Bhadrâ : 421 : Thy disadvantages have disappeared ; all thy offences are forgiven ; thou wilt triumph over all thy enemies ; thy gain is imminent.

(20.) The second Bhadrâ : 214 : In thy mind thou hast conceived a plan for the purpose of obtaining the first place ; *but* wait some time : then it will fall into thy hands.

(21.) The third Bhadrâ : 142 : Thou wilt obtain a virgin,

Third Leaf : Obverse.

and wilt conciliate thy friend ; the dêvatas will give thee wealth together with affection and good luck.

(22.) The fourth Bhadrâ : 241 : Thou hast a competency and thou sufferest no loss whatever ; thou hast no cause of fear from the dêvatas ; as thou doest thy duties, thou wilt receive thy desires.

(Verse:—) (The fifth Bhadrâ :) 412 :¹¹

(23.) *The first Šaktî* : 341 : Thou art planning a marriage,¹² and thou will soon accomplish it, and obtain an affectionate relative who will bestow on thee wealth and pleasures.

(24.) The second Šaktî : 134 : Thou art planning a meeting, and that will soon come to pass ; the order has gone forth from the Aśvins,¹³ nor will it be anything unpleasant.

(25.) The third Šaktî : 413 : I see that something extraordinary is at hand for thee and also a gain ; in thy household also there will be an unequalled increase : there is no doubt about it.

(26.) The fourth Šaktî : 314 : As a king who has overcome all obstacles thou wilt,

⁹ I take *parâ* as the abl. sing., for *parât*.

¹⁰ *Pard*, nom. sing., scil. *chintâ*.

¹¹ This verse, being mantra 412, is wanting in the Manuscript.

¹² Perhaps *parigraha* may be intended to be more general : 'possession of things.'

¹³ *Aśnînai* I take to be intended for *Aśvînai*. The lost akshara may be supplied by reading either *aśvin=ava* (i.e., *aśvînd̄eva*) or *aśvinî[ā] su-krîtā*. As the Aśvins are always two, probably the latter reading is correct, though an unusual formation. The Aśvins are givers of luck. *Lekhâ* refers to the writing of a man's fate on his skull.

well furnished with troops, conquer thy enemy, and constantly rule the whole earth under thy single sway.

(27.) The fifth Śaktī: 431: Thou mayest not desire to have any friend, or thou mayest always delight in having a friend; (but) whether thou makest or dost not make friends, enmity they will conceive without any cause.

(28.) The sixth Śaktī: 431: Thou meditatatest a meeting; that will certainly come to pass; in its proper time thou wilt attain that object, and there will be no disappointment.

(29.) *The first* Dundubhī: 321: What thing of thine is lost or perished, or stolen by thieves, or passed into other hands, that thou wilt recover after a not-very-long time.

(30.) The second Dundubhī: 213: Whether thou art forsaken by friends, or whether thou art supported by friends, thou wilt obtain thy favourite objects, in spite of the envy of the dēvatas.

Third Leaf: Reverse.

(31.) The third Dundubhī: 132: I see that thou enjoyest health of body at the present time; from the worship of the dēvatas thou obtainest this rest.

(32.) The fourth Dundubhī: 231: I see that thou hast a grievous quarrel with thy enemies; *but* thou wilt suffer no harm from it, and wilt triumph over thy adversary.

(33.) The fifth Dundubhī: 312: I see that thou wilt make a very good acquisition; moreover a son will be born to thee; thy wished-for desires thou wilt obtain: there is no doubt about it.

(34.) The sixth Dundubhī: 123: Thy mind is much perplexed; thy position is unstable; only wait one month; then thou wilt obtain happiness.

(35.) The first Vṛisha: 442: Whatever there is in thy house, cattle, grain and money, thou shouldst distribute among the Brāhmans; thy advancement is *then* near at hand.

(36.) The second Vṛisha: 244: Thou art planning a meeting, and thy beloved is far away; *but* the fulfilment of all thy desires will come to pass in a not-very-long time.

(37.) The third Vṛisha: 424: Thou wilt suffer grievous bondage, but thou wilt regain thy place; thou wilt have thy reward and wilt also have peace.

(38.) The first Prēshyā:

Fourth Leaf: Obverse.

422: If thou desirest knowledge or, *but* sittest idly at home, thou wilt be altogether unsuccessful.

(39.) The second Prēshyā: 242: The thing that thou hast thought of,, it will not accomplish that business with regard to which thou enquirest.

(40.) The third Prēshyā: 224: The speech which thou hast meditated, that will be the cause of wealth: there will be acquisition of wealth for thee in a very short time: there is no doubt about it.

(41.) The first Vīti: 332: Thou hast never to take any trouble, and art clever in thy business; thou wilt not suffer any misfortune, nor wilt thou be triumphed over by thy adversaries.

(42.) The second *Vitî* : 323 : Thou wilt not meet the object of thy advantage, and wilt meet with disappointment ; *but* go quickly to another place, *and* thou wilt obtain very great happiness.

(43.) The third *Vitî* : 233 : I see thy purpose ; it is with reference to some biped (man?)¹⁴ ; it will come to pass for thee as surely as the word of Maruta.¹⁵

(44.) The first *Karṇa* : 114 : Thou wilt be honoured with all ceremonies ; and good fortune, peace and the requisites of a king thou wilt obtain ; it will take place after a not-very-long time.

(45.) The second *Karṇa* : 141 : By the act of God thy whole property has been destroyed, and

Fifth Leaf : Obverse.

(46.) The third *Karṇa* : 411 : Thou meditatatest going on a journey, but thou wilt meet with misfortune ; thou wilt return with thy business unfinished : there is no doubt about it.

(47.) The first *Sajâ* : 322 : Thou wilt triumph over all thy enemies, but thou hast *one* powerful adversary ; thou wilt obtain the first place, *but* afterwards thou wilt suffer sorrow.

(48.) The second *Sajâ* : 232 : Thou dost not understand business, and thou wilt suffer regret ; but there will be a gain to thee, for thy *dêvata* is favourable.

(49.) The third *Sajâ* : 223 : A most serious danger to thy body has passed away ; thy safety is solely due to the favour of the *dêvatas*.

(50.) The first *Kâṇa* : 331 : The safety of thy person, profit and wealth are within thy grasp, and thy prosperity is at hand as sure as the word of Maruta.¹⁶

(51.) The second *Kâṇa* formula : 313 : Thou expectest health and abundant power : there is no doubt about it ; thou wilt certainly obtain prosperity, and abundant pleasures also.

(52.) The third *Kâṇa* formula : 133 : Thou speakest the untruth sometimes, *and* thou shovest always ill-will to thy friends ; *but* wait, *and* by the favour of the *dêvatas* thy prosperity will come to pass.

Fifth Leaf : Reverse.

(53.) The first *Chuñchuna* : 311 : I see that after a not-very-long time thou wilt be deprived of thy pleasures ; *but* thou wilt obtain another place ; do not give way to despondency.

(54.) The second *Chuñchuna* : 131 : Wealth and perfection : these two, and also family-rank, and all thy *other* desires thou wilt obtain, as surely as the word of Maruta.¹⁷

(55.) The third *Chuñchuna* : 113 : Thou art deprived of thy money and *forsaken* by thy friends and well-wishers ; it appears to me as if thou wert troubled in thy mind about relief.

¹⁴ This is not intelligible. I would suggest to read *abhi-*
prlyb' dipadasya, with anomalous sandhi, for *dipadasya* ;
i.e. 'I see thy purpose ; it is with reference to (obtaining)
the first place.' Compare verse 20. A similar instance of
the anomalous elision of an initial *d* occurs in Part II, 1.
²⁵ *b¹, jaldhak² 'tmaguptydh* (for *dmaguptydh*) ; see ante

p. 64, verse 825.

¹⁵ Maruta is the wind-god, who seems to be considered a luck-bringer. The Tibetan luck-commanding prayer-flags are generally adorned with the figure of the so-called 'wind-horse.'

(56.) The first Pâñchi: 221: I see that thy present position is unsafe and troubled; never mind ! thou shouldst undertake some business, and thou shalt be delivered from thy misfortune.

(57.) The second Pâñchi: 122: All regions are attacked alike; observe thou a seasonable line of conduct; otherwise thou wilt not have either happiness or business in them at any time.¹⁸

(58.) The third Pâñchi: 212: Animal sacrifices and many other sacrifices thou wilt sacrifice; and complete oblations thou wilt give: there is no doubt about it.

(59.) The first Khari: 112: Thy troubles have passed away and thy misfortune likewise; thou art delivered from thy unlucky star; thy prosperity is at hand.

¹⁸ The reading here is corrupt, but this meaning seems to be plain.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII to XLVIII.

A.—TRANSLITERATION.

*First Leaf: Obverse.*¹

1 [× × × ×²] namasyāmi loka-nātham Janārdanam — [I] yēna satyam-[i]da[m] dṛish-
ta[m] ya divya [× - - × || 1 ||] × × × × - - × × × × - - × || 2
× × × - - ×

2 prāhu tat-sa(dbh)i³ ha dṛisya⁴ [|| 2 ||] tālā bhālā kā sukham duḥkham⁵ jīvitam mara-
nam tathā [I] iha sarvam manushyānām marudbhi samud(t)r(i)tam || 3 || (ri-) 4
sh[i]bh[i] ni[rmitā] — ×

3 Mēru-vāsam prayōjita — [I] imā vid(y)ā tataḥ s⁶-tēshām hrishtā vai mārut-ādayaḥ
[|| 4 ||] tad-yathā [I] vimalē 2 nirmmalō⁷ dēvi dēvi va[× ×]yat=satyam ya(t=s)u-
[×]-

4 tam tat=sarvva⁸ dariṣaya [I] apētu⁹ mānusham chakshu divyam chakshu pravarttatu 1
[I] apētu⁹ mānusha¹⁰ śrōtram divya¹¹ śrōtram pravarttatu [|| 1 ||] apētu⁹ mānusham 2
gandham divyam ga-

5 ndha¹² pravarttatu,¹³ [I] apētu mānushā jihvā divyā jihvā pravarttatu [|| 2 ||] māli
māli svāha [||]

¹ The reverse of this leaf is blank.² Perhaps supply *mahādīvāḥ*.³ Conjectural reading. The akshara is blurred.⁴ This pāda scans irregularly.⁵ This pāda has one syllable in excess. Omit *kd*.⁶ Omit either the visarga or *s*.⁷ Probably read *nirmmalē*.⁸ Read *sarvam*.⁹ Prākṛitic for *apaitu*.¹⁰ Read *mānusham*.¹¹ Read *divyam*.¹² Read *gandham* (or rather *gandhaḥ*).¹³ Here and elsewhere in the original manuscript a comma, or a single point (full-stop), or a double point (apparent visarga) are used as marks of punctuation. Occasionally the single point has a covered upward stroke, resembling a reversed comma.

Second Leaf: Obverse.

1 [441] Dv[ē cha]tushk[ē] padaś= ch=aiva yasy=āpatanitaḥ dhruvam [I] bandhu-nāśaś=	1
cha klēśaś=cha pīḍā cha mahatī tava ¹⁴ , [॥ 1 ॥] virōdhaś=cha mahā-	2
2 tīvrō nakshatra ¹⁵ vīdyatē ¹⁶ tava, [I] na tē paitṛikam sva-karmma ch=ai tishṭhati ¹⁷	3
[॥ 2 ॥] ya cha ¹⁸ tē man-ādhyārta ¹⁹ -hṛidayē=ōpalakshitam [I]	3
3 anyam=artham vīmchintēhi ²⁰ tasy=ōtpattir=(na) vīdyatē, [॥ 3 ॥] pañcha-mātrāni	4
varshāṇi kliśyasi ²¹ na cha vindasi ²² [I] ētām cha tē abhijñā-	
4 nam prishṭhē tilakas=tava ²³ : ¹⁸ [॥ 4 ॥] 144 Padam s=tu prathamam yatra dvē chash-	5
kashu ²⁴ sambhavaḥ [I] samntati ²⁵ sarvva-kāryāṇam dhanam ch=ādhigamish-	
yasi [॥ 5 ॥]	
5 kula-dēvō cha tē bhadrā mahadēvō mahēśvaraḥ [I] tasya stavanam pūjām cha jāgaram	6
ch=āpi kārayām • ¹⁹ [॥ 6 ॥] tava □ ē[X]	7
6 mahālābhō bhavishyati na samśayah [I] ētām cha tē abhijñāna ²⁶ sa-vra(s ²⁷ =th)ē[X](k)i	
(tava) • [॥ 7 ॥] svapnē cha tē mahā-(v)ā[d]ō [X □ ō X X U — U — I]	8

Second Leaf: Reverse.

1 414 Chatushka pada ²⁸ madhyam tu (avas)ān[ē] chatushkayah [॥ 8 ॥] (ya)[X X X n]-	
t[i]ta (h)[y=]a[r]tha ²⁹ [X X X X U — U — I]	
2 yām cha artha vīmchehi ³⁰ sō 'pi tē vīddhi-kara ³¹ śubhā ³² [॥ 9 ॥] mātam pitaram	10
mitrā ³³ sva-janām ś=ch=aiva na manyas[i] — [I]	
3 na cha pūjayasē vīddhām dēvatarā mahēśvaraṁ — [॥ 10 ॥] tēna tē chintitam dravyam	11
sarvva ³⁴ n=aiv=ōpavadyatē ³⁵ , [I] prasānnā-	
4 s ³⁵ -tē karishyati śānti hṛidayā-nīrvī ³⁶ ◎ [॥ 11 ॥] 334 Vyavahāra-kṛitā prīti mitra-	12
bandhu-	
5 samāgamam [I] sarvva-dukha-vīmōkshaś=cha bhūti-kāmō labhishyasi — [॥ 12 ॥]	
na sandēha itō shashṭhē tuva māsē mahā-dhanah [I]	13
6 (ya) ³⁷ tvayā manasā dhyātam tasya lābhō na samśayah [॥ 13 ॥] avighnēna tu tat-	14
sarvam sukhēn=ōpagamishyati ³⁸ [I] ētām cha abhijñānam ³⁹ sa-vras ³⁷ -tē śirō-	
'rgalam ³⁹ [॥ 14 ॥]	

Third Leaf: Obverse.

1 (433 S)[a X] □ y[a X U — — X] sarvva-pāpa-kshayas=tava ¹⁸ [I]	15
--	----

¹⁴ The original has an indistinct akbara written above *ta*, as if the reading were intended to be *mahatī-tuva*.

¹⁵ Read *nakshatram*.

¹⁶ Read *vīdyatē*. The first letter, however, is uncertain; it looks perhaps more like *p* (*pidyatē*), though this does not lessen the difficulty.

¹⁷ This half-verse is mutilated; four feet are wanting. Probably read *ch=aiva*, which would complete the fourth pāda.

¹⁸ Read *yam cha*; see verse 9.

¹⁹ This pāda is short by one syllable. Perhaps read *taman-* or *kāman-*.

²⁰ Read *vīchintēhi*.

²¹ Read *kliśyasi*.

²² Probably read *nandasi* or *vinandasi*. See verse 38.

²³ This pāda is short by one syllable. Read *prishṭ-ānta*. See below verse 25.

²⁴ Read *chatushkē*. This pāda is short by one syllable. Perhaps read *chatushkē stah sambhavaḥ*.

²⁵ Read *santati*.

²⁶ Read *abhijñānam*.

²⁷ This pāda is short by one syllable. Read *sa-vras*. See verse 57.

²⁸ Read *chatushkam padam*.

²⁹ Perhaps read *yat-tē vīchintitam hy=artham*.

³⁰ Read *artham vīchintēhi*.

³¹ Read *vīddhi-karaḥ*.

³² This pāda has one syllable in excess.

³³ Read *mitrām*, acc. plur. masc.; cf. *vīddhām* in line 3.

³⁴ Read *ōpavadyatē*; see below note 104.

³⁵ Read *prasānnas*.

³⁶ Read *śāntim* and *nīrvitīm*; or perhaps read *śānti-nīrvitī*, as dual.

³⁷ Read *yam*. See ante, note 18.

³⁸ This pāda is short by one syllable. Insert *tē*, see ante, verses 4 and 7.

³⁹ Read *'rgalam*.

2	bhavishyati cha tichintā ⁴⁰ mana-dushṭa-karī dhruvā , [॥ 15 ॥] idam cha tē kṛitā chintā purusha prati ⁴¹ [!] sarvvēshām=abhimānēna sīghram=ēva bhavishyati — [॥ 16 ॥]	16
3	itō 'vvāśamē varshē ⁴² dhanam adhigamishyasi — ◎ [!] 243 ⁴³ Davaṭai ⁴⁴ pratibandhāni chōrai nainṛitikai saha — [॥ 17 ॥] aśubhāni vichintēhi tēna tē	17
4	n=āsti saṃpadā [!] tasya tē n=āsti lābhō anyam=artham vichintiya ⁴⁵ , [॥ 18 ॥] adya tē su-bahū-kālō ⁴⁶ klaśyamānasya ⁴⁷ na saṃsayaḥ ⁴⁸ [!] saśchā ⁴⁹ bha-	18
5	dra cha tē kshipram sukhē=ḍpagamishyasi [॥ 19 ॥] ◎ 344 Dhana-dhānyaś=cha tē pūrnā asti sarvvasya saṃpadā , [!] ya ⁵⁰ cha tē manasā dhyātam tan=ta ⁵¹ sarvva ⁵² bhavishyati [॥ 20 ॥]	19
6	kshīṇāni tava dukkhāni kalyāṇam tē upastitam ⁵³ [!] bhavishyati cha tē ⁵⁴ priti vidē- śa-gamanē ⁵⁵ s=tathā , [॥ 21 ॥] tatō artham=avāptō 'si	20
7	punar=ēv=āgamishyasi , [!]	21
		22

Third Leaf: Reverse.

1	443 Śōbhanan=tē idam kāryam putra-bhrāti-samāgamam : ⁵⁶ [॥ 22 ॥] bhavishyavi ⁵⁷ na sandēhō dhanam ch=ādhigamishyasi [!] sarvva-vyādhau praśamanam pr(i)t[i]-(r=ām)[δ](da-kā-)	23
2	rikā, [॥ 23 ॥] achiṛēn=aiva kālēna sarvvam tē sāmbhavishyati. ⁵⁸ [!] ya ⁵⁹ cha tē manasā dhyātam tam tē sarvva ⁶⁰ bhavishyati [॥ 24 ॥] tam labhishyasi mā śōcha sarvvam tē sa-phalam sthita(m), [!]	24
3	ēta ⁶¹ cha tē abhijñānam pṛiṣṭ-āmītē tilakas=tava : ⁶² [॥ 25 ॥] bhavishyati sarvvam ⁶³ yathā sāstrē nidarśita ⁶⁴ [!] 434 Dhanam dhānyam cha pūṣṭīm cha kalyāṇam ch=ā-	25
4	dhigamishyasi ⁶⁵ — [॥ 26 ॥] dātum bhōktum cha tē kālō bhadran=tē samupasthitam [!] ya ⁶⁶ cha tē manasā kiñchi artha-hētā ⁶⁷ samāhitam [॥ 27 ॥] ta ⁶⁸ labhishyasi mā śōcha	26
5	d[ri]śyatē sa-phalam tava [!] ētam cha tē abhijñānam maithunam sēvitam tvayā — [॥ 28 ॥] sa sāpatnā ⁶⁹ cha tē bhagnā lakṣhitē samusthitā ⁷⁰ [!]	27
		28
		29

Fourth Leaf: Reverse.⁷¹

1	[34]3 Trīka ⁷² chatushkaś=cha ⁷³ trīkaś=ch=aiv=āśasānikah ⁷⁴ [॥ 29 ॥] atra yah k[a] — — X X X X — — — !	30
2	arth-ānagamanam ⁷⁵ lābhō vastra-lābhō dhan-āgamam : ⁷⁶ [॥ 30 ॥] ramishyasi sadā hṛish-tō jñāti-samghānī puraskritah [!] ētam cha tē abh[i]jñāna[m X X X X —]	31

⁴⁰ Read *vichintā*.⁴¹ This pāda is mutilated.⁴² This pāda is short by one syllable. Probably read *shṭādaśamē*.⁴³ Read 343.⁴⁴ Read *kuvatāi* (for *kapatāi*).⁴⁵ Read *vichintaya*.⁴⁶ Read *su-bahu-kālō*.⁴⁷ Read *klaśyamānasya*.⁴⁸ Read *pasohā* (for *paschāt*).⁴⁹ Read *ta*, also *svavām*. See verse 25.⁵⁰ Read *upasthitam*.⁵¹ Perhaps read *vyavachāra-kṛitā*. See note to translation.⁵² Read *gamanam*; and as to the sandhi, compare *padam* s-tu in verse 5⁵³ Read *bhavishyati*.⁵⁴ Read *ētām*, cf. verses 4 and 7.⁵⁵ This pāda is short by two syllables. Read *bhavishyati cha tē sarvām*. See verse 54.⁵⁶ Read *nidarśitam*.⁵⁷ Read *hētāp*.⁵⁸ Read *ta*; cf. verse 25.⁵⁹ Read *sā sāpatnā* (for *sāpatnī*).⁶⁰ This pāda is short by one syllable. Read *samupasthitā*.⁶¹ The obverse of this leaf is blank.⁶² Read *trīkām*.⁶³ This pāda is short by two syllables. Insert *yatra*; cf. verses 34b, 55a.⁶⁴ Read *āśasānikah*.⁶⁵ Probably read *arth-ānugamanē*.

3 sē striyā [॥ 31 ॥] ◎ 141 Pada⁶⁶ chatushkaś=cha⁶⁷ pada⁶⁸ ch=aiv=āvasānikah [I] lābhō tē 32
vipulō drishtō lakshmi tē samupasthitā [॥ 32 ॥]
4 nitya⁶⁹ māly-āpahārē pujayāhi⁷⁰ Janārdanam [I] mitram cha sarvva-bhūtānām sadā 33
sambhāva ishyasi⁷¹, [॥ 33 ॥]
5 (ch)im(ra)⁷²-jīvō bhavishyasi dhanavā⁷³ ś=cha nadrivadā⁷⁴ ◎ [॥] 224 Dvikas=tu pra- 34
thamām yatra
6 [chatushkaś=ch=ā]vasānikah [॥ 34 ॥] putra-dāra-kalatrēpu⁷⁵ chimntām⁷⁶ tē hr̄idi vart- 35
tatē [I] kāryam para-gatam ch=aiva tasya margasi⁷⁷ nivṛiti⁷⁸ [॥ 35 ॥] bhavish- 36
yavi⁷⁹ (pu)m-
7 [— × × ×] tē kiñ-chi pāpakam , [I] paritāpaś=cha tē vr̄itta abhyākhyana⁷⁹-kritō
mahā [॥ 36 ॥]

Fifth Leaf: Obverse.

1 [Yat=tē vich](intita)[m] kārya[m] tat=t[ē] sarvva[m] bhavishyati [I] ēta⁸⁴ cha tē 37
abhijñānam guda-mūlē tilakās=tava ◎ [॥ 37 ॥] 422 Chatushka prathamām [yatra 38
dvikaś=ch=aiv=ā-
2 vasā]nikam , [I] chirā prabhṛiti klēśō⁷⁸ dāridrēna na⁷⁹ nandasi , [॥ 38 ॥] para dra- 39
vyēshu haraṇam niyata⁸⁰ parimrīsyasi , [I] satya-(vā)[k × ∕ — — ×
3 × ×] nityam gun-ādhikah [॥ 39 ॥] tatō vipulō a[r]th[as=tē⁸¹] (bha)vishyati na sam- 40
śayah [I]
4 adya tē trīni⁸¹ varshāṇi klaśyatō⁸² kārita⁸³ cha tē [॥ 40 ॥] sapatnēna tē vāśō⁷⁸ tatō na su- 41
kham=ēdhasi ◎ [I] 242
5 Purvva⁸⁴ dvikaś=chatushkaś=cha dvikaś=ch=aiv=āvasānikā⁸⁴ [॥ 41 ॥] āgamishyati tē bha- 42
dram tē ripuṇā śō(ka yaśā) — [I]
6 [×] □ i[×]m chintitam kāryam tam na kshipram bhavishyati — [॥ 42 ॥]

Fifth Leaf: Reverse.

1 [× × × × ∕ — — × k]shm[a]t[a]k[a]ti mahā-śubhām [I] ētam cha tē abhijñānam 43
guhyē tē tila-k[ālakah] ॥ 43 ॥ × ×] chchh[a × ∕ 44
2 —] sarvva⁸⁵ manasā yam vichintitam⁸⁵=iti [I] ◎ 442 Dvē chatushkē dvikaś=ch=aiva
vr̄ishō 'yam patitō tava [॥ 44 ॥] sa-m[i]tra[× ∕]s[a× × × × × ∕ — ∕ × 45
3 gu]rukam bhārika⁸⁶ ch=aiva manasā tē vichintitam [॥ 45 ॥] kṛitam kāravitaṁ 46
ch=aiva tē n-āsti nivṛiti⁷⁷, [I] riktakē ghaṭakē snāsi su[× × × ∕ —
— × ॥ 46 ॥ × × ×] 47

⁶⁶ Read *pādām*.

⁶⁷ Read *nityam*.

⁶⁸ Read *pūjayāhi*. The preceding pāda is short by one syllable, and the error of spelling arose through a confusion with the omitted final *shu* of *upāhārēshu*; cf. below, note 73.

⁶⁹ Perhaps intended for *sambhāvayishyasi*.

⁷⁰ Read *chīram*.

⁷¹ Read *dhanavām*.

⁷² I have failed to read this word. The syllable *drī* and *ād* seem fairly clear; but the other two are illegible.

⁷³ Read *kalatrēshu*; cf. *ante*, note 68.

⁷⁴ Read *chintā*.

⁷⁵ Read *mārgasi*.

⁷⁶ Read *nirvītīm*.

⁷⁷ Read *abhyākhyāna*.

⁷⁸ This pāda is short by one syllable. Perhaps add 'stī'.

⁷⁹ *Na* is written below the line, the point of insertion being indicated by a cross.

⁸⁰ Read *niyataṁ*.

⁸¹ Read *trīni*.

⁸² Read *klaśyatō*.

⁸³ Read perhaps *kārītam*.

⁸⁴ Read *pūrvam*.

⁸⁵ The original manuscript has a superfluous *anusvāra* over *ta*.

⁸⁶ Read *bhārikam*.

⁸⁷ Read *nirvītī*.

4 yam vihanyasi sarvvam-ēta⁵¹ nirarthakam⁵², [!] anya(m)=artham vichintēhi n=āyam
saubhāgya-vardhanam, ④ [॥ 47 ॥] 424 Chatushka⁵³ [d]v[ikaś=cha yatra chatush- 48
kaś=ch=āvasānikah ।]

5 anitya⁵⁴ ch=aiva guhyam hi atra buddhi⁵⁵ na kārayē [॥ 48 ॥] sāhasāni vichintēsi manasā 49
tē paridhāvati⁵⁶, [!] īvaram śaraṇa⁵⁷ gachchha ya [× × × ∙ — ∙ × ॥ 49 ॥]

6 × × ×](st)i purushē priti n=aikā tē ruchitā striyā⁵⁸ [!] du-śilaś=ch=āpar-Ārthēshu sva- 50
jana sva-janē⁵⁹ s=tathā [॥ 50 ॥] idam tu gurukam kāryam yan=tē mana[si varttatē 51

7 × × × × × × ē](tishu) vart(t)atē vandhu-kāraṇā, [॥ 51 ॥] ētam cha tē abhijñā- 52
nam svapnē badhyasi badhvā rā [!] va(da)si (sva)ritāś=[ch]=aiva [×ā × × × ∙ ∙]
lā [∙ × ॥ 52 ॥]

Sixth Leaf: Obverse.

1 [244] D(v)ika pūrvva⁶⁰ chatushkē⁶¹ vṛishhō 'yam patitas=tava : [!] bhadrā cha tē bha- 53
dra-kritā⁶² n=āsti tē pāpa-kārakam [॥ 53 ॥] bhavishyati cha tē sarvvam ya- 54

2 [thā śāstrē] (p)[r]adariśitam⁶³ [!] ētam cha tē abhijñānam pāśvē⁶⁴ tila-kālakah [॥ 54 ॥]
114 Padam padam chatushkaś=cha yatra 55

3 [× × ∙] (d)riśyatē — [!] kula-vṛiddhi-kard nanda⁶⁵ bhadram⁶⁶=tē samupasthitam⁶⁷
[॥ 55 ॥] bhūmi-lābhō 'rtha-lābhaś=cha sambandhi-kāraṇāni [cha ।] 56

4 [yam] mana[sā v]i[ch]i[nt](i)[ta](m) [s]ukhē=āgamishyati⁶⁸, [॥ 56 ॥] sarvvē n=tē⁶⁹ 57
achirēn=aiv=āpavadyat⁷⁰ — [!] ēta⁵⁴ cha tē abhijñānam

5 vām-ōru sa-vraṇas=tava [॥ 57 ॥] (d)akshinē ch=ōru-dēśēm⁷¹ tila-bindur=na samśayah 58
[!] ④ 411 Chatushkaś=cha padē dvē tu yas[y]=ā-

6 patanitā dhruvam [158॥] bhadrāṇi tē bhavishyanti dhanam v=ādhigamishyati [!] 59
upasthitam tē kalyāṇam dhana-vṛiddhiś=cha vai (bud)[dham ॥ 59 ॥] 59

Sixth Leaf: Reverse.

1 yam cha prārthayasē kārya[m] ta[m] tē pram¹⁰⁶ bhavishyati, [!] ita¹⁰⁷ s[ap]t[ama-] 60
k[ē] varishh¹⁰⁸ vinashṭā bandhavās=tava [॥ 60 ॥] ētam cha tē a-] 61

2 bhijñānam grīvāyām tilakas=tava — [!] na śōchitavyam kālas=tē nanditu samupa-
sthitam [॥ 61 ॥] ④ 412 Chatushka pada¹⁰⁹ madhyam tu 62

⁵⁸ Read *nirarthakam*.

⁵⁹ Read *chatushkam*.

⁶⁰ Read *anityam*.

⁶¹ Read *buddhim*.

⁶² Read īvara-sarāṇam.

⁶³ Read *striyām*.

⁶⁴ The *s* is inserted interlinearly over the *ta* of *tathā*, suggesting another reading *svajana svajana=tathā*. Compare, however, verse 21 and footnote 52. Moreover *sv-jana* should be read for one of the two *sva-jana*.

⁶⁵ Read *dvikam pūrvam*.

⁶⁶ This pāda is short by one syllable; supply *dvē*.

⁶⁷ Read *pradarśitam*. See verse 26a and note 108.

⁶⁸ This pāda is short by one syllable. Read *pārv-āntē* (or perhaps *prishṭ-āntē*, see verse 25).

⁶⁹ Read *nandah*.

⁷⁰ Read *bhadram tē* or *bhadran-tē*.

⁷¹ Read *samupasthitam*.

⁷² This pāda is short by one syllable. Read *āpavamishyati*.

⁷³ This pāda is mutilated. Five syllables are missing.

⁷⁴ Perhaps read *upavidyate*, see *ante*, note 34. This pāda has one syllable in excess.

⁷⁵ Omit the *anusvāra*.

⁷⁶ Read *kshipram*; the pāda is short by one syllable.

⁷⁷ Read *ītā*.

⁷⁸ This pāda has one syllable in excess. Read *vareśā*.

For a similar anomaly, see verse 54, and *ante*, note 97.

⁷⁹ Read *chatushkam padah*.

3 avasānē dvē tu patitā tava¹¹⁰: [!] abhiyōgas=tvayā prāpta āmati¹¹¹ su-mahantikī ,
[॥ 62 ॥] tatō muktō¹¹² mā śōcha dhanam tē¹¹³ 63

4 samupasthitam [!] idam ta¹¹³ tu gurukam kāryam yat=tē manasi varttate , [॥ 63 ॥]
vināyaka¹¹⁴ pariklēśam 64

5 vartati¹¹⁵ āmati¹¹¹ cha tē , [!] vipūta-pāpa¹¹⁶ siddh-ārtha¹¹⁶ sarvvam pratilabhishyasi :
[॥ 64 ॥] itō saptamē divasē 65

6 □ ir □ ās(t)ō bhavishyati [॥]

¹¹⁰ This pāda has three syllables too many.¹¹¹ The usual spelling is *amati*.¹¹² *Dhanam tē* is written on the margin.¹¹³ This *ta* is superfluous.¹¹⁴ Read *vināyakah*.¹¹⁵ Read *vartati āmatiṁ*.¹¹⁶ Read *vipūta-pāpaḥ* and *siddh-ārthaḥ*.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII TO XLVIII.

B.—TRANSLATION.¹

First Leaf: Obverse.

(Verses 1—4.) I salute Janārdana (*i.e.*, Vishṇu), the lord of the world, by whom the truth of this (art of divination) has been decreed. What is divine

... (2) that, being understood by good men, is declared. (3) (Signs on) the palms and the forehead,² good and ill fortune, life and death, *in short* all that may happen to men is here (in the art of divination) declared by the Maruts.³ (4) Composed by Rishis, and fit to be used by those who reside on mount Mêru, is this charm: hence thereby the Maruts and others are made favourable to them *that use it*. It runs as follows:—

(Prose.) "Oh thou pure, pure, stainless Dêvi! Oh Dêvi! That which is true, that which is well, all that do thou show *to us*. (Verses 1 and 2.) *Though* the human eye may fail, the divine eye will prevail; *though* the human ear may fail, the divine ear will prevail; (2) *though* the human smell may fail, the divine smell will prevail; *though*

¹ This portion of the Manuscript is written with extreme slovenliness, both with regard to penmanship and accuracy. Hence the reading as well as the translation have been in many places a matter of very considerable difficulty; and in such cases what is offered must be taken as more or less conjectural. Most of the inaccuracies are noticed in the footnotes to the transliteration. The work is a treatise on divination by means of dice, but it is a mere fragment, only a little more than one-fourth of the whole being extant. Unfortunately the conclusion, which would have given the

name of the work and of its author, is missing; but there is every probability that the work is one of the numerous recensions of a well-known treatise on *pāsaka-kēvalī* or 'dice-division' by Garga, a very ancient author. The evidence on this subject will be found in the Appendix to this Part.

² Auspicious signs are supposed to be marked on the palms and the forehead; hence the words *talāṅka* 'one who is marked with auspicious signs on his palms,' and *bhādāṅka* 'one who is similarly marked on his forehead.'

³ See *ante*, p. 201, note 15.

the human tongue may fail, the divine tongue will prevail. Oh thou Garlanded One, thou Garlanded One⁴! Svāha!"

Second Leaf: Obverse.

(Verses 1—4.) 441: Twice four and one,—if thus *the dice* have fallen⁵, then assuredly loss of friends, trouble, and great pain will be thine; (2) and most keenly thy stars are opposing thee: neither thy ancestral nor thy own business will prosper,⁶ (3) nor that which thou, in thy great anxiety, has marked out in thy heart: think of some other object: that one⁷ will not be realised. (4) Thou wilt be in trouble for five years only, and not be able to rejoice.⁸ And this shall be for a token to thee: there is a mole at the base of thy back.

(5—8a.) 144: When one comes first and *then* twice four, then thou wilt attain progress in all thy businesses and wealth: (6) thy family Dēva, Mahēśvara, the great Dēva⁹, will be favourable to thee: give praises to him and worship, and keep his vigils. (7) Very great will be thy gain: there is no doubt about it. And this shall be for a token to thee: there is an ulcer on thy buttocks: (8a) also in thy sleep thou talkest much.¹⁰

Second Leaf: Reverse.

(8b—11.) 414: Four, one in the middle, four at the end. (9) The object which thou art thinking of, that indeed is auspicious for the promotion of thy advancement: (10) *but* thou doest not respect thy father and mother, nor thy friends and relatives, nor doest thou worship the elders, nor Mahēśvara (*i.e.*, Śiva), thy family Dēvata. (11) Hence none of the goods which thou thinkest of will come to thee. *But* if he (*i.e.*, Śiva) is propitiated, he will give thee peace and the desire of thy heart.

(12—14.) 334: Satisfaction in business¹¹, foregathering with friends and relatives, freedom from every trouble, and the desired prosperity thou shalt attain. (13) There is no doubt about this: in the sixth month from hence, great wealth will be thine. What thou art contemplating in thy mind, that will bring *thee* gain: there is no doubt about it. (14) Without any obstacle and easily thou wilt obtain all that! and this shall be for a token to thee: ulcerous is the uvula in thy head.¹²

⁴ *Mati*, feminine, for *Milini*, 'the garlanded one,' is an epithet of Kālī or Dēvi, the spouse of Śiva, who wears a chaplet of skulls suspended from her neck.

⁵ *Āpatanītāḥ* would seem to be a denominative formation from *Āpatana*, and to be equivalent to *āpatītāḥ*.

⁶ This verse is mutilated, and the exact meaning is uncertain. Possibly *pātrikām* may refer to the Śraddhā ceremony

⁷ *I.e.*, the object at first thought of.

⁸ The reading *vindasi* gives no good sense. I propose to read *nandasi*, as in verse 38; or perhaps it should be *vinandasi*, though, in that case, the pāda would have one syllable in excess.

⁹ *Mahēśvara* or 'great lord' as well as *Mahādēva* or 'great dēva' are epithets of Śiva.

¹⁰ Reading and translation uncertain. Compare verse 52. There is the Sanskrit word *sthikā* 'buttocks,' to which perhaps *thikātī* (?) may be referred.

¹¹ Here is an instance of the Sanskrit *kṛta* 'done,' used

like the modern genitive post-position *ld* or *kō* (fem. *kō*) of which it is the original. See my Comparative Grammar of the Gaudian Languages § 377. It may be noted that in the parallel recensions (see Appendix) *kṛita* is replaced by *gata*. Another instance is *abhydkhyāna-kṛitō parītīpō* in verse 36. In both these cases, *kṛita* is compounded with the principal word. An instance of the alternative case, where *kṛita* is added pleonastically to the genitive of the principal word, occurs in *tē kṛitā chintā*, in verse 16.

¹² The text has *sīrōrgala*, but the metre shows that it must be *sīrīrgala*. But I cannot discover this as a technical term anywhere. Literally it would mean: 'the bolt or bar of the head.' I take it to be a term for the uvula, which is the bar, as it were, to the throat. In the *Aṣṭāṅga Hṛidaya*, III, 51²³ *argald* is applied to the *grahāṇī*, which forms, as it were, the bar to egress from the stomach. I cannot find the word with any other anatomical application.

Third Leaf: Obverse.

(17b—19.) 343 : With rogues thou makest arrangements, with thieves and evil persons¹⁴; (18) thou designest bad actions : hence thou hast no prosperity. From such conduct thou wilt have no gain : think of some other course. (19) Hitherto thou hast had a very long time of trouble : there is no doubt about it : but henceforth thou wilt quickly and easily obtain good fortune.

(20—22a.) 344: Thou hast money and provisions; thy prosperity in every respect is complete: what thou contemplatest in thy mind, all that will come to pass (21) Thy troubles are disappearing; thy happiness is at hand. Thou wilt have satisfaction (in business)¹⁵ and go into foreign parts. (22a) There thou wilt attain thy object and then thou wilt return.

Third Leaf: Reverse.

(22b—26a.) 443 : This business of thine will be prosperous : thou wilt have a fore-gathering with thy sons and brothers : (23) there is no doubt about it. Thou wilt also obtain wealth, recovery from all diseases, and satisfaction (in business) which will give *thee* pleasure. (24) Within a not-very-long time all this will come to pass: and what thou contemplatest in thy mind, all that will happen to thee. (25) Thou will obtain it, do not be anxious; all will turn out successful for thee. And this shall be for a token to thee: there is a mole at the base of thy back. (26a) Every thing will happen, just as declared by the art of divination.

(26b—29a.) 434: Money, and stores of grain, and health and happiness thou shalt attain ; (27) thy time of giving and enjoying, thy prosperity is at hand. Whatever thou hast designed in thy mind for the sake of any object, (28) that thou shalt accomplish : do not be anxious : thy success is clearly indicated.¹⁶ And this shall be for a token to thee : thou hast held sexual intercourse ; (29a) but that rival wife of thine is disappointed and ready for marking.¹⁷

Fourth Leaf: Reverse.

²³ This prediction is mutilated, and I can make no satisfactory sense of it.

²⁴ *Davaṭa* would seem to be an error for *kavaṭa* (i.e., *kapaṭa*). See the parallel passages in the Appendix.—*Nairṇītika* is also not found in any Sanskrit dictionary. It may be a misspelling for *nairṇītika* 'a rākhassa' or 'a demon'; or it may be derived from the root *nirṇīt* and mean 'a dancer' or 'actor.' In either case it would denote a person of loose or evil character.

¹⁵ As to the meaning of *prati* 'satisfaction in business,'

compare verse 12, and the parallel passages in the Appendix. The latter read *vyavahāra-gatā chintā*; and perhaps the true reading in our passage should be *vyavahāra-kritā prīti*, as in verse 12.

¹⁶ I.e., in the throw of the dice.

¹⁷ Lakshita, 'marking' or 'marked,' is a euphemism for cohabitation or *effusio seminis*. I have not noticed the word in this sense in any Sanskrit dictionary. The vernacular is *lakhita* which occurs in the *Prithiraj Rāsau*, 27th *Prastava*, 9th verse (Bibliotheca Indica ed., p. 43, and transl., p. 7).

of thy kinsmen. And this shall be for a token to thee; thou wilt with thy wife.¹⁸

(32—34a.) 141 : One, and four, and again one at the end. Varied gain is indicated¹⁶ for thee, and thy good fortune is at hand. (33) Continuously worship Janārdana with offerings of garlands, and always manage to be a friend to all creatures. (34a) Then thou shalt be long-lived and wealthy

(34b-37.) 224: When two two's stand first, and four at the end, (35) then there is coveting in thy heart after thy son's wife and females: and as to the business of others, of that thou seekest the destruction. (36) There will be
. . . some sin of thine; and thou shalt suffer great pain on account of thy disgrace.

Fifth Leaf: Obverse.

(37) *But what thou art contemplating to do, all that will come to pass for thee. And this shall be for a token to thee: there is a mole at the base of thy anus.*

(41b—44a) 242: First *stand* two and four, then again two at the end. (42) Thy welfare will come. Sorrow is intended for thee by thy enemy; but what he is thinking to do, that will not quickly come to pass.

Fifth Leaf: Reverse,

(43) great
good fortune. And this shall be for a token to thee: there is a black mole in thy private
parts.²⁰ (44a) all that thou hast thought of in thy mind.

(44b-47.) 442 : Twice four and then two : this is a powerful throw for thee. (45) With friends ; an important and weighty thing thou hast thought of in thy mind. (46) But whether thou doest it or procurest it to be done, thou wilt have no success. 'Thou bathest with an empty jar, , (47) thou strikest. All that is profitless. Bethink thyself of something else : this will not promote thy happiness.

(48—52.) 424: When there are four and two, and again four at the end, *it indicates* something uncertain and even mysterious: do not thou turn thy thoughts to it. (49) Thou designest acts of temerity in thy mind; *but* they will elude thee. Seek the protection of God! (50) love

¹⁵ The idea here probably expressed was similar to that given above, in verses 26b and 29a.

¹⁹ The text has *sapatnēna* : I propose to read *sōpatnēna*, lit., 'in the condition of one who has a rival wife.' This seems to suit the context better.

²⁰ *Tila-kälaka* or 'black spot under the skin.' occurs again

in man ; not one among the women is agreeable to thee. An evil-conditioned man is *intend* on the things of others, but a good man, on his own people. (51) Now this is a weighty matter, that thou hast in thy mind ; it is on account of *thy* relations. (52) And this shall be for a token to thee : in thy dream thou art held fast by thy wife, and thou speakest sounds,

Sixth Leaf : Obverse.

(53 and 54.) 244 : Two at first, and *then* twice four ; this is a powerful throw for thee. Thy good deeds are favourable to thee ; there is nothing to cause thee evil. (54) Everything shall happen to thee, just as it has been indicated by the art of divination. And this shall be for a token to thee : at the end of thy side there is a black spot.²⁰

(55—58a.) 114 : When twice one and four appear *in the throw*, there will be the joy of increase in *thy* family,²¹ and thy prosperity is at hand : (56) gain in land, gain in wealth, and opportunities for *forming* connections. What thou has designed in thy mind, thou wilt easily attain. (57) All within a not-very-long time will come to pass for thee. And this shall be for a token to thee : on thy left thigh there is an ulcer, (58a) and on the right thigh there is a small mole : there is no doubt about it.

(58b—61.) 411 : Four, and twice one,—if thus *the dice* have fallen, then surely (59) good things will happen to thee, and thou wilt attain wealth ; thy prosperity is at hand, and increase of wealth, and wisdom :

Sixth Leaf : Reverse.

(60) and what matter thou prayest for, that will speedily happen. In the seventh year from hence thy relatives will be destroyed.²² (61) And this shall be for a token to thee ; on the back of thy neck there is a mole. But do not be anxious : a time for thee to rejoice is at hand.

(62—65a.) 412 : Four, one in the middle, and two at the end : *this throw* has fallen for thee. Strenuous exertions are being made by thee, and thy poverty is very great. (63) Thou shalt be delivered from it ; do not be anxious ; wealth is at hand for thee. This is a weighty matter, that thou art thinking of in thy mind. (64) The Remover of obstacles²³ will turn away thy trouble and thy poverty. Cleansed from sin and prosperous, thou shalt obtain everything. (65a) On the seventh day from hence . . . it will come to pass.

²⁰ In the phrase *vridhī-karī nanda*, *karī* takes the place of the modern genitive post-position *kar* or *kard* and *kō* or *kd*. See note 11.

²¹ Perhaps *vinashta* should be taken as an affirmative term, as in the introduction to Part IV (see note 2, on p. 197). The passage would then mean : 'in the seventh year from hence thy relatives will be saved.' This meaning would seem to suit the context better, though there may be, in the oracle, a reference to the rivalry or jealousy of relatives.

²² *Vinayaka* is a name of *Ganēśa*, who is the god of wisdom and the remover of obstacles.

THE BOWER MANUSCRIPT.

APPENDIX TO PART V.

THE PÂSAKA-KÊVALÎ.

As stated in footnote 1, on page 209, I believe it probable that the work contained in Part V is one of the numerous recensions, in which the *Pâsaka-kêvalî* or 'doctrine of divination by dice,' ascribed to the ancient Rishi Garga, is still found extant in India. I shall here briefly put together the available evidence on the subject.

I have been able to examine the following seven copies of that work¹ :—

- A.—MS., in the Deccan College Library, Poona, No. 70, dated Samvat 1668 (= 1611 A.D.).
- B.—MS., *ibidem*, No. 600, not dated, but not old.
- C.—MS., in the India Office Library, London, No. 38, dated Samvat 1768 (= 1711 A.D.), written in Kâshî (Benares).
- D.—MS., in the Royal Library, Berlin, Catalogue, Vol. I, No. 269, printed in full, by Prof. Weber, in the *Monatsberichte* of the Royal Academy of Berlin, 1859, pp. 168-180.
- E.—MS., *ibidem*, No. 1477, apparently undated, age unknown.²
- F.—Print, Kâshî (Benares), Samvat 1941 (= 1884 A.D.), Sanskrit text with a vernacular (Hindi) commentary.
- G.—MS., kindly lent to me by Professor P. Peterson of Bombay. It is not dated, but fairly old.

At the end of this Appendix I give, in a tabular form, a conspectus of the beginning, the conclusion, and those portions of the above-mentioned manuscripts and print, in which these show any agreement with the Bower Manuscript. Here and there, I have re-arranged the order of sequence of the verses to suit the exigencies of the conspectus.

A comparison of these copies discloses the following facts, which may be verified by a reference to the conspectus.

First, there is a particularly striking agreement between the six copies ABCDEF. They only differ in minor points of subordinate detail. They may be considered to practically represent one and the same recension, though in different varieties. I will call this the "common" recension. In the conspectus it is represented, in the first column, by MS. A, which is the oldest. The points where it differs from MSS. BCDEF are given in footnotes. The differences are greatest in MS. E, as may be seen from the footnotes: indeed, in No. 442, it has a peculiar reading which shows a curious resemblance to the Bower Manuscript.

Secondly, MS. G professes to present the same work as MSS. A—F, and a general resemblance between them is quite apparent. At the same time it shows very considerable divergences; and there can be no doubt but that MS. G contains a quite distinct recension. This is given in the second column of the conspectus.

Thirdly: the divergence between these two recensions consists not only in variations in minor details of diction, but in the substitution or insertion of whole passages or entire oracles. And, what is even more important to notice, occasionally the difference extends to a total inversion of the drift of an oracle.

¹ Aufrecht's Catalogus Catalogorum (s.v. Pâsaka-Kêvalî) enumerates nine extant manuscripts. Among these are the six copies above mentioned. A seventh manuscript—that of the Benares College Library, No. 26—I have also examined. But this is an entirely different work, though on the same subject. It is not written in Sanskrit, but in a Western Hindi (Râjputâni) dialect, and is not scribed to any particular author. The oracles

given in it are very different from those of Garga, and exhibit very little variety. They are not enumerated by the numbers 1, 2, 3, 4, but by the aksharas *a*, *ba*, *ya*, *da*. Thus the first throw is not called 111, but *aaa*, and so forth.

² A copy of this MS. was prepared and sent to me through the kindness of Professor K. Geldner of Berlin.

Thus in Nos. 141, 334, 343, MS. G inserts long passages which are absent in MSS. ABCDEF. In No. 224, MSS. A—F have a short passage which is not found in MS. G, while the latter has a passage which is not found in MSS. A—F, though the latter give something equivalent in meaning. In No. 344, MS. G has a short passage which is wanting in MSS. A—F, but to which there is something similar in the Bower Manuscript; on the other hand, it omits a short passage which is found in MSS. A—F.

Again in No. 422, MS. G, though otherwise agreeing with MSS. A—F, differs from the latter in inverting the meaning of one passage. It says *tasya artham nūma budhyasē*, i.e., 'its meaning indeed thou understandest,' while MSS. A—F have *tasya artham n=ava budhyasē* (or some equivalent), i.e., 'its meaning thou dost not understand.' In this case, the difference possibly may be due to a false reading. But such an explanation of the inversion of the meaning or drift of the oracle is impossible in the case of Nos. 441, 442 and 411. Here, not only the whole, or nearly the whole, of the text of the oracles is different, but their purport in MS. G is altogether auspicious, while in MSS. A—F it is altogether, or nearly altogether, inauspicious. The same remark applies to No. 432; only in this case, MSS. A—F are auspicious, while MS. G is inauspicious.

I should add that I have examined the whole of the text of the copies A—G. When they occasionally differ in entire oracles, the thought suggests itself that this might be due to a transplacement (accidental or intentional) of an oracle from one number to another in the different copies. But, as the comparison of the whole text shows, this is not the case.

To sum up: side by side with a striking general agreement of the text, there are found equally striking divergences between the copy G and the copies ABCDEF. The work contained in them all is clearly the same, and this, indeed, is stated in so many words in the colophons of the several copies. But it is equally clear that the work exists in widely differing recensions.

Now this result seems to apply with equal force to the version of the work contained in the Bower Manuscript. That version shows striking coincidences with the text of the copies A—G, side by side with great differences. The latter may be greater even than those exhibited by MS. G as compared with MSS. A—F, but they are, in comparison with the coincidences, not so great as to negative the conclusion that the version in the Bower Manuscript is, in all probability, merely another recension of the well-known work ascribed to Garga.

The coincidence of the Bower MS. with the MSS. ABCDEFG is particularly striking in No. 114, where there is an almost verbal agreement through the whole oracle. On the other hand, in No. 411, though there is but a small textual agreement, the material agreement, in sense, is very decided. Coincidences and differences, in varying degrees, will be observed in all the other numbers: note especially the coincidence with the reading of MS. E in No. 442.

As a very particular coincidence I may note the half-verse *kshīṇāni tava duḥkhāni kalyāṇam tē upasthitam*. It occurs in the Bower MS., 344, as the equivalent of the phrase *saṃvāduḥkhā-vimūkṣhaś-ha dr̥ṣyatē tava māṇava* in MSS. ABCDEFG. But the very same half-verse occurs in the latter MSS., in No. 432. It is impossible to explain this as the result of mere chance. I may note that the two equivalent versions of that half-verse occur not less than half a dozen times in the MSS. ABCDEF; viz., the version *kshīṇāni* etc. is found in Nos. 221, 431, 432, and the other version *saṃvāduḥkhā* etc., in Nos. 323, 334 and 344. MS. G has the version *kshīṇāni* etc., only in No. 431, and the version *saṃvāduḥkhā* etc., only in No. 323; in Nos. 221 and 432 this particular half-verse, in any of its versions, is omitted altogether; while in Nos. 334 and 344, MS. G has the half-verse in a third version *saṃvāduḥkhām vinasyanti n=ātra sandeḥas-tē jana*.

As to the reputed author Garga, the MSS. ABDG, in their colophon, make him out to be a Jaina. These are all Jaina MSS. On the other hand, as may be seen in the *conspicetus*, MS. C and Print F, both of which are non-Jaina productions from Benares, know nothing about Garga having been a Jaina saint. So also the manuscript, which the late Rājā Dr. Mitra describes in his Notices of Sanskrit MSS., Vol. II, No. 973⁴, and which does not appear to be a Jaina MS., describes Garga simply as *yāḥ purā ḍākti* or 'as one who lived in olden times.' There is very little probability of the work being the production of a Jaina saint Garga. The earliest known Jaina of that name lived at the end of the 9th or beginning of the 10th century A.D.⁵ But the work is clearly much older, as evidenced by the recension of it contained in the Bower Manuscript. This and other considerations render it probable that the author Garga is, or was believed to be, the ancient astronomer Garga who "belongs to the last stage of Vedic literature."⁶ Works on divination have always been considered in India to belong to the province of the *jyotiṣha* or 'astronomer.'

⁴ I failed in my endeavours to get hold of this MS., owing to the death of its owner and the apparent dispersion of his library.

⁵ A pupil of his, Siddharshi by name, lived in Samvat 962—

905 A.D. See Weber's Catalogue of the Berlin MSS., Vol. II, p. 1185, footnote (quoted from Klatt).

⁶ See Weber's History of Indian Literature (English ed.), p. 252, footnote.

CONSPECTUS

COMMON REC., MS. A-F

BEGINNING.

Om namah śrī-Sarva-jñāya¹ ||
 (1) ²Yat=satyam̄ trishu lōkeshu³
 yat=satyam̄ brahma-chārisha⁴
 yat=satyam̄ loka-pālānām̄ Indre⁴
 Vaiśravaṇe Yamē⁵ || ⁶tēna
 satyēna sakalam̄=idam̄ jñānam̄
 prasiddhyatē || ⁷yat=satyam̄
 Varunē Vātē yat=satyam̄
 Chandra-Sūryayō⁸ || ⁹Dhārṇī⁹
 tishṭhati yēna jñānam̄ yēna
 prasiddhyatē ||
 (2) Mahādēvam¹⁰ namaskṛitya
 kēvala-jñāna-bhāskaram̄ |
 vākshyē sad¹¹-gurū=ādīshṭam̄
 jñāyam̄ jñānam̄¹² śubh-aśubham̄ ||
 (3) Om̄ namō Bhagavati kūsh-
 māṇḍini sarva-kārya-prasādhini
 sarva-nimitta-prakāśī ēhi hy-
 ēhi tvara 2 varadē hali 2 mātām-
 gini satyam̄ brūhi 2 svāhā ||

Ad Beginning. ¹ B C E F śrī-Ganēśya namah; D omits. ² The following three paragraphs are placed in the several MSS. as follows: A 3, 1, 2; B 3, 2, 1, C 1, 2, 3; D 1, 3, 2; E F 2, 1, 3. ³ B līmghēśu. ⁴ B Śakrē. ⁵ B tathē
⁶ C D omit this half-verse, F reads yat=satyam̄ trishu lōkeshu yat=satyam̄ cha sarit-patau | tēna satyēna
 bhō Brahman̄=n=idam̄ jñānam̄ prasiddhyatē. ⁷ D F read this verse as MS G; B omits the first half; E omits the second half. ⁸ B rāv-chandrayogbō. ⁹ B reads this half-verse Bhagavati satyam̄ bhāshēta asatyam̄
 praharclā; C reads Krishna-Rāmēshu yat=saiyam̄ tat=saream̄=ha dṛīyatē. ¹⁰ B śrī-Sarvajñām̄. ¹¹ D 'ham
 gurun̄; F lōk-śpākdrāya. ¹² B E F yēna, C yatra.

PETERSON'S MS. G.

BEGINNING.

Śrī-Rāmāya namah ||
 (1) Yatra Bhīm-Ārjunū vīrō yatra
 rājā Yudhishṭhīrah | tasya
 satyam̄ na sūtēna yatō dharmas-
 tatō jayah ||

Sat-
 yēna dhāryatē prithvī sat-yēna
 tapati rāvih | satyēna vīyavō
 vānti sarvam̄ satyam̄
 pratishṭhitam̄ ||

(2) Ādīdēvam̄ namaskṛitya
 kēvalyam̄ jñāna-bhāskaram̄ |
 vākshyē sad-gurū=ādīshṭam̄
 jñāyam̄ jñānam̄¹³ śubh-aśubham̄ ||
 (3) Om̄ namō Bhagavati kūsh-
 māṇḍini sarva-kārya-prasādhini
 sarva-nimitta-prakāśī ēhi 2 ēhi 2
 tvara 2 varadē 2 hili 2 mili 2 māt-
 āngini satyam̄ brūhi 2 svāhā ||

BOWER MS.

BEGINNING.

Deest.
 (1) Missing in the Bower MS.

(2) (Mahādēvam̄) namasyāmi lōka-
 nātham̄ janārdanam̄ | yēna
 satyam̄=idam̄ dṛīshṭam̄ ya divya
 x x x (etc.).

(3) Vimalē nirmalē Dēvi Dēvi va x
 yat=satyam̄ tat=sarvam̄ dariśaya |
 apētu mānusham̄ chakshu div-
 yam̄ chakshu pravarttatu | apētu
 mānusham̄ śrōtram̄ (etc., etc.)

441.

Chatushkau dvau padam̄ ch=āntē
 krakachah¹ patitas=tava| bandhu-
 nāśas=tathā klēśah pīdā cha
 mahatī hṛidi² || yach=ch=ādam̄
 kāryam̄ ētasya³ na kshatra m̄
 graha-pīdītam̄ | pañcha ratrāni
 paksham̄ cha kliśyam̄ n=āsti tē
 sukham̄ || ⁴Yat-tvām̄ chintayāsē
 kāryam̄ niśpattis=tasya n=āsti
 tu | niśchitam̄ v y a v a h ā r ē n a⁶
 kīm-chid=ulōkyā tē phalam⁷ ||

441.

Dvau chatushkau padam̄ ch=āntē
 dṛīyatē tava pīchhakā |

yat=tvayā chintitam̄ kāryam̄
 tad=bhavishyati niśchalam̄ |

artha-lābhān̄ mahā-lābhām̄ putra-
 lābhām̄ tath=aiva cha | dhana-
 dhānyē sadā pīptim̄ rājya-
 samānam̄=āva cha | vidēsa-
 gamanē siddhir=mītrēna saha
 saṅgamam̄ | sukha-sam̄pattiḥ
 kalyānam̄ sarva-siddhiḥ
 prajāyatē ||

441.

Dvē chatushkē padaś=ch=aiva yas-
 y=āpatantrūbā dhruvam̄ | bandhu-
 nāśas=cha klēśas=cha pīdā cha
 mahatī tava || virōdhaś=chā
 mahā-tivrodha nakshatram̄ vīyate
 tava | pañcha matrāṇi varshāṇi
 kliśyasi na cha nandasi ||

ētām̄ cha tē abhijñānam̄ pīshī-
 āntē bilakas=tava ||

Ad No. 441. ¹ C B dīrūvō, D F kūlō, E kāshīpō. ² E grihīt. ³ E ētāt=ītē, F śtāt=cha nakshatra-graha-pīdītam̄.
 E pītītam̄. ⁴ B klēśam̄ cha, F klēśa n=ātō bhāvēt=sukham̄. ⁵ D omits the remainder. ⁶ B vīyāsādī-āntātē, E
 F vīyāsādīyēna. ⁷ stalpa-lābhām̄ cha dṛīyatē.

COMMON Rec., MSS. A—F.

144.

Padam pūrvam¹ chatushkau dvau
vṛishō'yam patitas=taya² |
sāmpattih sarva-kāryānām³
dhana-dhānya-samāgamah⁴ ||
yat=treyā chintitam "v-ārthah"
sa cha sarvō bhavishyati |
svapnē drakshyasi⁵ dēvam cha
niśyām n-ātra⁶ samāsayah ||

PEPPERONI'S MSS. G.

144.

Padam pūrvam chatushkau dvau
vṛishō'yam patitas=tava |
sāmpattih sarva-kāryānām³
dhana-dhānya-sa=chāgamah⁴ ||
ya=treyā chintitam kāryam sa
cha sarvō bhavishyati |

vidēśe sa-phalam jñeyam dhruvam
tasya cha uchyatē | kalyānam
dhana-sāmpattih sva-janē subha-
samgamam | vinayēna pranasyam-
tē sa-phalam bhavatu mānava ||

Ad No. 144. ¹ E ddan ² D patit=tō'bhund. ³ E kāryās. ⁴ B dli-samgamah, C ch=āgamaḥ ⁵ C D F ch=ārthah, E svapnē. ⁶ A sarva-siddhir, E tat=tō' sarvam. ⁷ B E F pa'yasi. ⁸ C cha na, E n-ātī n=ātī=āsti.

334.

Trikaū dvau¹ chatushkam cha²
mālī patitā tava | vyava-
hāra-gatā chintā mitra-bandhu-
samāgamah³ || sarva-duhkha-
vimōkshaś=cha dṛiṣyatē tava sam-
prati⁴ | bhavishyati na sandēhah-
sa-phalam tava⁵ chintitam ||

334.

Trikaū trikaū chatushk-āntē
dṛiṣyatē tava prīchhakā | vyava-
hāra-gatā chintā mitra-bandhu-
samāgamah³ || sarva-duhkam
vinaśyanti dṛiṣyatē tava mā-
nava | bhavishyati na sandēhah-
sa-phalam chintitam tava ||
priyasya āgamaṁ santam putra-
lābhah mahotsavam || artha-
vīddhir = b h a v ē n = n i t y a m
kalyānam griha-sāmpadā ||

Ad No. 334. ¹ B E F trikaū. ² C D chatushk-āstī. ³ B C mīnīv, F sāmpadah.
this verse before sarva-duhkam.

334.

vyava-
hāra-kṛitā prīti mitra-bandhu-
samāgamām || sarva-duhkha-
vimōkshaś=cha b h a v ē n = m o
labhishyasi | na sandēha itō sha-
shīhē tuva māsē mahā-dhanah ||

yat=treyā manasā dhyātam tasya
lābhah na samāsayah | avighnēna
tū tat=sarvam sukhēn=
opagamishyati ||

⁴ E ch=aiva. ⁵ The original MS. place

343.

Trikaū ch=āiva¹ chatushkam cha
triām ch=āiv=āvasānīkam |
kapaṭām chaura²-sāmbandham
prati³ chint=āsti tē

343.

Trikaū chatushkam trikaū yat-
tatra dṛiṣyatē pīchhakā |
kapaṭām chaura-sāmbandham
prati chint=āsti tē

'dhunā⁴ || su-chirām tava kā-
lō'yam kliśyamānasya yāsyati⁵ |
gatasy = āg a m a n a m n = ā s t i
paśchād=bhadrām bhavishyati ||

'dhunā || su-chirām tava kā-
lō'yam kliśyamānasya yāsyati |
gatasy = āg a m a n a m n = ā s t i
paśchād=bhadrām bhavishyati ||
lābhah cha artha-mitram
vā sukhā-sāmpatti-kāraṇām |
māsa-mātrēṇa lābhah cha
bha-vishyati na samāsayah ||

Ad No. 343. ¹ C pūrvam, E ddau, F madhyd. ² B viri, C chaura-banīkam cha, D E ch=āiva. ³ E paraṇ, F prīti. ⁴ A
chintā tāt=ādhund, E chint=āsti sādhund. ⁵ C badhyate, F varītī; A kliśyati n=āsti tē sukkam; E mīnām
cha na paśyati. ⁶ D E bhadrām kim-chin=na dṛiṣyatē.

343.

kavātai pratibandham chōrai
nainritikai saha | a subhāni
vichintēhi tēna tē n=āsti
sāmpadā | tasya tē n=āsti lābhah
anyam=arthām vichintaya ||
adya tē su-bahu-kulō kliśyamā-
n a s y a n a s a m s a y a h |
paśchād=bhadrām cha tē kshi-
prah sukhēn=opagamishyasi ||

COMMON REC., MSS. A—F.

344.

Trikah pūrvam¹ chatushkau
dvau samkāt² patitā tava |

samastam sōbhanam kāryam
dhruvam = ishta-samāgamah³ |
*vyavahāra-gatā chintā mitra-ban-
dhu-samāgamah | ⁴āyās-ōdyama-
to lābhō drīyatē samupasthitah
|| sarva-duhkha-vimōkshaś=cha
drīyatē tava mānava⁵ ||
idam cha tē hy=abhijnānam sa-
vranam yach=cha tē śirah⁶ ||

Ad No. 344. ¹ E ddau. ² B D E śakatt, F pāśīyam. ³ E mitra-samāgamah. ⁴ D E F omit the next two half-verses. ⁵ A B place this half-verse after śirah at the end, E F omit it altogether. ⁶ E samprati, F oh=ddhund. ⁷ B C C yach=chhīrō dhruvam; F śiras-ōdaram. ⁸ The original places this half-verse before vyavahāra-kritā.

PETERSON'S MS. C.

344.

Trikam pūrvam chatushkau
dvau drīyatē tava samāpadā |
dhana-dhānyam mahā-lābhām
āśā-lābhām gav-ādi cha ||
samastam sōbhanam kāryam
dhruvam = ishta-samāgamam |
vyavahāra-gatā chintā tasya sid-
dhīr=bhavishyati || ⁴āyās-ōdyama-
to lābhō drīyatē samupasthitam
|| sarva-duhkha-vimōkshaś=cha
drīyatē tava mānava⁵ ||
nātra sandēhas=tē jana ||

BOWER MS.

344.

Dhana-dhānyas=cha tē pūrnā
asti sarvasya samāpadā ||
yam cha tē manasā dhyātam
tām tē sarvam bhavishyati ||
(vyavahāra-kritā) pritir=vidēśa-
gamanam tathā | tato artham=
avāpti'si punar=ēv=āgamishyasi
|| ⁸kshināni tava duhkhāni kal-
yānam tē upasthitam ||

224.

Dvikam dvayam¹ chatushk-āntē
prāśnō² yam patitas=tava | para-
dāra-kalatr-ārthē³ chintā cha
hṛidi varttatē || bhavatō| ā |
vicharēpā⁴ nirvēdaś=ch=āgami-
shyati || paritāpāś=cha tē bhāvī
prayāsah kalahas=tathā || atikrān-
tā cha tē piḍā kalyānam samu-
pasthitam | prasāntāni⁵ cha pāpāni
duhkha-dāni sad=aiva tē || guru-
bhakti-parō⁶ nityam kula-dēvām
cha pūjaya⁷ | chintitam manasā
sarvam yēna tē sa-phalam
bhavet ||

Dvikam dvikam chatushkam cha
prāśnō¹ yam patitas=tava | para-
dāra-kalatr-ārtham chintā tē
hṛidi varttatē || bhavatō⁸ pi
vicharēna nirvēdaś=ch=āgami-
shyati || paritāpāś=cha tē bhāvī
prayāsah kalahas=tathā || arthō
na sambhavēch=ch=aiva āśir-
vādām bhavishyati ||

pūjām kṛitvā
vidhānēna kshētra-phalam labhi-
shyasi⁹ ||

Dvikas=tuprathamāni yatrachatush-
kaś=ch=āvasānikah | putra-
dāra-kalatrēshu chintā tē
hṛidi varttatē || kāryam para-
gatam ch=aiva tasya mārgasi
nirvāntim || paritāpāś=cha tē
vṛitta abhyākhyāna-kritō mahā ||

yat=tē vichin-
titam kāryam tat=tē sarvam
bhavishyati ||

ētām cha tē
abhijnānam guda-mūlē tilakas=

tava ||

Ad No. 224. ¹ C D E F dvikam. ² F kṛī. ³ E tathā dhana-kal^o. ⁴ B sarvato n=āsti niroddha udvīgat=ch=āgamishyati; D aśurēś=aiva; F omits this half-verse. ⁵ B vā-āntām; E F omit this half-verse. ⁶ C D E ratō. ⁷ C E, prapūjaya. ⁸ The original has sa tailabhiś for labhishyasi.

422.

Chatushkō dvau dvau¹ ch=ān-
tē tu prāśnō² yam patitas=tava |
chintā cha tē prabhutv-ārthē
dāridram varttatē gṛihē | para-
kāryēshu yuktō³ si mṛityum
mṛigasē hṛidi ||

Chatushkam dvikam dvikam ch=ā-
aiva prēksh=ēyam patitā tava |
chintā chittē prabhutv-ārthē
dāridram varttatē gṛihē | para-
kāryēna yuktō³ si mṛityum
mṛigasē hṛidi ||

adya trītyakam varsham
kliṣyase

adya trītyakam varsham
kliṣyase

422.

Chatushkāḥ prathamāni yatra
dvikāś=ch=aiv=āvasānikām
chirā prabhṛiti klesō⁴ sti
dāridrēṇa na nandasi || para-
dravyēshu harāṇām niyataṁ
parimrīṣyasi || satya-vāk x x
x x x x x x nityam
gun-ādhikāḥ tatō vīpulō artha-
tē bhavishyati na saṁśayah ||
adya tē trīni varshāpi
kliṣyatō kāritam cha tē ||

COMMON REC., MSS. A—F.

sti tē sukhām | anya-chit⁴=
kurushē kāryām yach=cha tē
sa-phalam bhavēt | svapnam
paśyasi ghōram cha tasy=
ārthām n=āvabudhyasi⁵ || gōtr-
āchāra-ratō⁶ nityam⁷ guru-bhakti-
parīyanāh kula-dēvam prapadya-
sva tatah siddhir=bhavishyati ||

Ad No. 422. ¹ C D dvīlau dras; B dei-drikām. ² B prāpyā; C prēkshō, D prēshyā⁸ B C D kāryām niyuktō ⁴ B C cka,
D chēt. ⁵ B n=aiva buḍhyas. ⁶ B parō. ⁷ D kula-dēvam t=cha pūjaya gurukām sārayd carva-siddhih
sāpateyati tava.

442.

Dvau chatushkau dvikāh ch-
āntē vṛishō'yām patitas=tava |
kāryam=ārabhyasē yach=cha¹
yatnēn=āpi na siddhyati || ² āyāsō
nishphalō jātāh sarvō'pi pra-
krītas=tava |

³asmāt=tu prakritam tyajya
*pūrvam=anyam vichintaya ||

PETERSON'S MS. G.

sti tē sukhām || anyām cha
kurushē kāryām yach=cha tē
sa-phalam bhavēt | svapnam
paśyasi ghōram cha tasy=ārthām
nāma budhyasē || gōtr-āchāra-ratō
nityam guru-bhakti-parīyanāh
kula-dēvam prapūjya
tvam tatah siddhir=bhavishyati ||

BOWER MS.

sāpatnēna tē vāsō tatah na
sukham=ēdhasi ||

442.

Chatuh chatur=dvikām ch-
aiva vṛishō'yām patitas=tava |
kāryam=ārabhyasē yatra
yatnēn=āpi cha siddhyati ||

442.

Dvē chatushkē dvikās=ch-
aiva vṛishō'yām patitas=tava |
gurukām bhārikām ch=aiva
manasā tē vichintitam || kṛitām
kāravītām ch=aiva tēna tē n=āsti
nirvṛitih | ³rikta kē ghatakē
snāsi su x x yām vihanyasi
sarvam=ētat nirarthakam |
anyam=ārthām vichintēhi n=ā-
yām saubhāgya-vardhanam ||

⁵sa-mitra x x

x sa x x x x x x x

mahatī kārya-sāmpattih subh-
āsubham phalam tathā | vastr-
ābharana-lābhām cha dhana-dhā-
nyām cha sāmpadā || mitrēna
saha sāmyōjyām sātrūnām
kshaya-vibhramah | an-āyāsēna
tē prāptih su-phalam n=ātra
sāṁśayah ||

Ad No. 442. ¹ B C yai=tvam; D yatra; E kṛit yai=prasiddhyati. ² B omits the remainder; E reads prāndu=dha-
ārthām tyajati sarvāt=aiva nirarthakam | vichintay=ānyam=ārthā tvam tatah īrōyō bhavishyati || Compare
the Bower MS. ³ C pārvam=ārthām parityajya, D tasmāt=parityajyan=pūrvam; E yasmāt=sarvam-
parityajya. ⁴ C D F anyam=ārthām vichintaya. ⁵ The original places this portion before gurukām, above.

114.

Padam padam chatushkām cha
patitā tava karnikā | kula-
vṛiddhi-karī hy=ēshā kalyānam
samupasthitam || bhūmi-lābhō⁹
'rtha-lābhaś-cha³ sambandha-ka-
raṇāni cha | priyasya darsanām
ch=aiva putra-lābhām cha dṛiṣy-
tē || māsa-trayēna tē lābhā⁴
sarvō'py=ēsha bhavishyati |
guru-bhakti-parō nityam kula-
dēvīm cha pūjaya || idam cha tē
hy=abhijñānam vāma-hastē tava
vraṇam | dakshinēna pradēsēna
maṇḍalam tilak-ānkitam ||

Ad No. 114. ¹ F kartari. ² E bhātī=laṁbb. ³ A omits from sambandha down to ch=aiva inclusively. ⁴ E sare-
bhātī=laṁbb bhavishyati. ⁵ A omits this half-verse; so also the Bower MS. D reads kura bhakti
parahām aha, E nityam kura gurō=stūm.

114.

Padam padam chatushkām cha
patitā tava karnikā | kula-
vṛiddhi-karō nandā bhadrām tē
samupasthitam || bhūmi-lābhō⁹
'rtha-lābhaś-cha sambandhi-
karaṇāni cha | yām manasā
vichin-titām sukhē=āpāgami-
shyati || sarvē n=tē aśirēp=aiv=
āpāvidyatē ||

114.

Padam padam chatushkās=cha
yatra x x x dṛiṣyatē | kula-
vṛiddhi-karō nandā bhadrām tē
samupasthitam || bhūmi-lābhō⁹
'rtha-lābhaś-cha sambandhi-
karaṇāni cha | yām manasā
vichin-titām sukhē=āpāgami-
shyati || sarvē n=tē aśirēp=aiv=

āpāvidyatē ||

ētām cha tē
abhijñānam vām-ōru sa-vra-
ṇas=tava | dakshinē ch=ōru-dēsē
tila-bindur=na sāṁśayah ||

COMMON REC., MSS. A-F.

411.

Chatushkam dvau padau cha-
āntē patitā hy=atra kārani¹ |
artha-hāni=vapuh-pidā vi-
bhramas²=cha punah punah ||
śśid=ā saptamam varsham
jātōpy=arthō vinaśyati³ |
atikrāntā cha tē pidā mā
vishādam karishyasi⁴ | atah
param tu tē bhadram⁵ dhana-
dhānya-samāgamah | ⁶upā-
sthitam cha kalyānam⁷
bandhubhis=cha samāgamah ||

PETERSON'S MS. G.

411.

Chatushkam padam padam ch-
āntē drisyatē tava kāranaam |
param tu tē bhadram⁸ ⁸ atah
⁸ kalyānam
subha-mangalam ||
kula-dēvīm prapūjasva artha-
siddhur=bhavēd=dhruvam | putra-
lābhām dhanam dhānyam vidyā-
saubhāgya-sōbhanam || yach=cha
nashṭam vinashṭam vā tad=api
prāpsyasi dhruvam || pradēsa-
gamanam chittē tatra siddhir-
bhavishyati ||

BOWER MS.

411.

Chatushkāś=cha padē dvē tu
yasy=āpatanitā dhruvam |
yām cha prārthayasē kāryam
tam tē kshipram bhavishyati ||
itō saptamakē varshē vinashṭā
bandhavas=tava | nō
sōchitavyam kālas=tē nanditum
samupasthitam | ⁹bhadrāni
tē bhavishyanti dhanam
v=ādhigamishyati | upa-
sthitam tē kalyānam dhanā-
vṛiddhi=cha vai buddham ||

Etām cha tē abhijñānam grīvā
yām tilakas=tava ||

Ad No. 411. ¹ B yatra kārani, D yatra drisyatē, E chatushkam oha pada-dvandvam pāśakē patitam tava, F vrishō 'yam
patitas=tava. ² E vīramas. ³ E na siddhyatē. ⁴ E kuru dhruvam. ⁵ E kalyānam. ⁶ Comits this
half-verse. ⁷ E tē bhadram. ⁸ The original places this half-verse between dhruvam and pradēsa below.
* The original places this verse, above, between dhruvam and yam cha.

432.

Chatushk-ādau trikam madhyē dvi-
kam ch=aiv=āvasānikam | kshī-
ṇāni tava duḥkhāni sōbhanam¹
samupasthitam || ²sthān-antara-
gatā chintā bhavita³ tat-samā-
gamah | yat=tvām chintayasē
kāryam tat=tē sarvam bhavish-
yati || yad=artham oha tvayā
dhyātām pravāsa-gamanam pra-
ti⁴ | tad=artham=api samprāpya
kuśalēn=āgamishyasi ||

432.

Chatushkam trikam dvikam cha

klēśam tatra prajāyatē | artha-
hāni=mahā-ghōram duḥkhām
rōravatē dhruvam || stri-kala-
ham mahā-rōgyam duḥkha-bhā-
dām sadā bhavēt | putra-mitra-
vijyōgam cha dhana-dhānyam
na prāpyatē duḥkhāni sarva-kār-
yāpi vidēśam na cha lābha tē ||
yattra tatra mahā-klēśam drisyatē
prīchhaka tava ||

432.

Missing in the Bower MS.

Ad No. 432. ¹ B D E F kalyānam,
samāgatā. ⁴ A oħitē.

² E kaly-antara-chintā tava chētasi varitātē ³ B vividhā; F bhavatām oha

CONCLUSION.

MSS. A B D G.

Jaina āstj=jagnd-vandyō Gar-
ga-nūmā mahā-muniḥ | tēna sva-

CONCLUSION.

(MSS. C E F, Mitra's.)

⁴ Yāḥ pūrv=āstj=jagad-vandyō Gar-
ga-nūmā mahā-muniḥ | tēna sva-

CONCLUSION.

Missing in the Bower MS.

COMMON REC., MSS. A—F.

yam̄ nūgīrṇ̄=ēyam̄ satyā pāśa-
ka-kēvalī² || Iti Garga-rishi-
kṛitā³ pāśaka-kēvalī sampūrnū ||

Ad Conclusion. ¹ B pranit=’yam̄. ² D adds ētaj=jñānam̄ ; iahā-jñānam̄ Jai-narshibhir=udāhritam̄ | prakdēvam̄ ēuddha-
śīlāya kulindya git-ātmanāc̄ || F ētaj=jñānam̄ nahd-jñānam̄ rishibhir=smudāhritam̄ | dēyam̄ śislyā-
śāntāga guru-bhakti-ratdyā cha. Compare the beginning of the Bower MS. ³ C D omits Garga-
rishi-kṛitā; B Garga-muni-virachitā; E F Garg-dohdrya-virachitā. ⁴ E omits this verse altogether.
C yō bahūva; F yaḥ sarvaz-jñō h̄ daitra-jñō.

PETERSON'S MS. G.

yam̄ vinirñtāl̄ satyā pāśa-
ka-kēvalī² || Iti śri-Garg-arshi-
kṛitā³ pāśaka-kēvalī samāptā. ||

BOWER MS.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

A.—TRANSLITERATION.

First Leaf: Obverse.

1 ① Èva[m] mayā śrutam=ēkasmi samayē Bhagavā ch=Chhrāvastyā¹ viharati Jētāvanē Anāthapiṇḍadasy=(ā)r[ā]m[ā] tēna kālēna]

2 samayēna Śrāvastyā Jētāvanē Anāthapiṇḍadasy=ārāmē, Svātir=nāma bhikshu prati-vasati sma navō daharah s=taru-

3 nah² achira-pravraji(tah) ajir-āgatah imam dharmma-vinayam samghasy=ārthē jēntāka-dārūmñi³ pātayamānō 'nya-

4 tarāt=pūti-dārusu pa[ri]nishkramya mahatā krishna-sarpēna dakshinē pād-āmgushṭē dashṭah sa klānta-kāyah bhūmau pa-

5 titah phēnam srāvamty=akshīni cha parivarttayamānah āvrākshid=āyushmān. Ānanda Svātir=bhikshum=anadhikam bādhā-

6 g[!]āna(m) phēnam vāhayamantam⁴=akshīni cha parivarttayamānam sva(pa)m(ta)⁵ d(r)ish(tv)ā (cha) p[u](na) s(ā)ri[×]s□□i[××]m □ē[××]

First Leaf: Reverse.

1 tasy=āham Bhagavam katham pratipadyāmi, evam=uktē Bhagavān=āyushmantam=Ānandam=ētad=avācha,⁶ gachchha tv(am=Ānanda) (T)[a](th)[ā](g)[atas](y)= [aiva]

2 vachanēna, anayā mahā-māyūryā vidyā-rājāyā⁷ Svāti-bhikshō rakshā⁸ karohi guptam paritram parigraham paripālanam sānti-

¹ Read *Bhagavān=Chhrāvastyd* or *Bhagavān=ch=Chhrāvastyd*.

² Read either *daharas=tarunah* or *daharaḥ tarunah*.

³ Read *dārūni*. But *dārūm* would be the accusative plural masculine.

⁴ Here the original writing seems to have been

vāhayamānam, which afterwards was imperfectly corrected to *vāhayamantam*.

⁵ Read *svapamītam*.

⁶ Read *uvācha*.

⁷ Read *rājāyā*.

⁸ Read *rakshām*.

3 svastyayanam danda-pari[*h*]āram visha-dushanam visha-nāśanam sīmā-bandham
dharanī-bandham cha karōhi, Dēva-grahātō, Nāga-gra-
4 hātō, Asura-gra[*h*ātō], Maruta-grahātō, Garuḍa-grahātō, Gandharva-grahātō,
Kinnara-grahātō, Mahōraga-grahātō
5 Yaksha-grahātō, Rakshasa-grahātō, Prēta-grahātō, Piśācha-grahātō, Bhūta-grahātō,
Kumbhāṇḍa-grahātō, Pūtana-grahātō
6 Kaṭapūtana-grahātō, Skanda-grahātō, Unmāda-grahātō, ch=Chhāyā⁹-grahātō, Apa-
smāra-grahātō, ḍs(t)āraka¹⁰-g[r]ah(āt)ō

Second Leaf: Obverse.

1 kritya-karmmaṇa kākhhōrd-ōkirāṇa, Vētāḍa-chichcha-prēshaka-durbhukta-duch-
chhardd[i]ta, duchchh(ā)y[ā], (ōpra)[× × × × × × ×]
2 vadhūtātō jvarād=ēkāhika-dvētiyaka-traitiyakāch=chāturthakā saptāhikād=ardha-
māsikā māsikād=¹¹aiva sakri(n)-m[au](h)ū[r]tt[ikā]
3 nitya-jvarād=vishama-jvarād=(bh)[ū]ta-jvarān=mānusha-jvarād=a-mānusha - j v à r à,
vātika-paittika-ślēshmika-sannipātikāt=sarvva-jvarā
4 śirishō-rtti pari-m-apanaya ardh-āvabhēdakām, ardhakām, makshi-rōgam nāsā-rōgam
mukha-rōgam kanṭha-rōgam hrīdaya-rōgam
5 karnṇā-śūlam, dāmta-śūlam¹² hrīdaya-śūlam, pārśva-śūlam,¹² pṛishṭha-śūlam, udara-
śūlam, gaṇḍa-śūlam¹² vasti-śūlam ūrū-śūlam
6 jaṅghā-śūlam, hasta-śūlam pāḍa-śūlam, aṅga-pratyamga-śūlam ch=āpanaya, rātrau
svasti divā svasti svasti maddhy-dinē

Second Leaf: Reverse.

1 sthitē, [I] svasti sarvva-mahōrātram¹³ sarvva-buddhā kurvvaintu, nama¹⁴ || Iḍi,
vidi, hiviḍi, niḍē, adē, yāḍē,
2 dṛigadē, Hari-vēguḍi, Pāṁsu-piśāchini, ārōhani, ḍrōhani,¹⁵ ēlē, mēlē, tilē, kilē,¹⁶ tilē,
mēlē milē
3 timi, dumipē, iṭṭi, miṭṭi, vishṭabdhē, vimalē, hubu, hubu, Aśva-mukhi, Kāṭṭi
Mahākādi,¹⁷ Prakīrṇṇa-
4 kēśi, kulu, kulu, vasphalu, kōlu, kōlu, dhōsā-dumbā, dō-dumbā, duma, dumba,
gōlāya, sēlāya, hiśu,
5 hili, hi, mili, mili, tili, chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu,
mulu, hubu, huh[u], (h)[u](h)[u], h[uhu]
6 hubu, babā, babā, babā, babā, jala, jala, jala, jala, (d)[u](ma)[× ×] □ t
[× × × × × × × ×]

⁹ Or perhaps *chhayā*, with short a; the akshara is indistinct.

¹⁰ Perhaps read *dusidraka*.

¹¹ Read *śrā*.

¹² Read *śūlam*.

¹³ Read *mahārātram*.

¹⁴ From *rātrau* to *mama* is a slōka, but the fourth pāda

has one syllable in excess. Between *mama* and the two following strokes of punctuation, there appears to have been originally a longish scroll which is now nearly washed out.

¹⁵ Cf. Skr. *avarōhani*.

¹⁶ Or perhaps *bhilē* or *tilē*. The first akshara is blurred.

¹⁷ For *Mahākādi*.

Third Leaf: Obverse.

1 Dundubhī, Garjanī, Varshanī, Sphoṭanī, Patanī, Pāchanī, Hārinī, Kampanī^[1]
Madanī, M[an]d[anī], × × × × ×

2 kta¹⁸ mē, gōlāyāḥ parivēlāya varshatu dēvō samamitēna,¹⁹ ili kisi svahā²⁰ || Maitrī²¹
mē Dhritarāshtrēshu maitrī Nairā-

3 vanēshu cha, [1] Virūpākshēshu mē maitrī Krishṇa-Gautamakēshu cha, [|| 1 ||]
Maṇinā nāga-rājñā mē maitrī Vāsukīnā²² 2

4 m=api, [1] Dandapādēshu [nā]gēshu Pūrṇabhadrēshu cha sadā,²³ [|| 2 ||] Nand-
ōpanandō²⁴ yē nāgā varṇṇavantō yaśasvinah [1] dēv-ā-

5 suram pi samgrāmam=anubhamavamī²⁵ mah-ardhikā,²⁶ [|| 3 ||] Anavataptēna 4
Varuṇēna²⁷ maitrī Samhārakēna cha, [1] Takshakēna Anamitēna

6 tathā Vāsumukhēna cha, [|| 4 ||] Aparājitēna mē maitrī²⁸ maitrī ch=Chhibbasutēna 5
cha, [1] Mahāmanasvinā nityam tath=aiva cha

Third Leaf: Reverse.

1 Manasvinā, [|| 5 ||] Kālakō Apalālaś=cha Bhōgavān=Śrāmanērakah [1] Dadhimukhō 6
Maṇiś=ch=aiva Pūṇḍarīkō disām patih [|| 6 ||] Karkotaka 7

2 Śamkhapādah²⁹ Kāmbal-Āśvatarāv=ubhau, [1] ētēshv=api cha mē maitrī nāg-
rājēshu nityaśah, [|| 7 ||] Sākētakas³⁰=cha Kumbhīra Śūchilō 8

3 mas=tath=aiva cha, [1] Ugāti(m)ēna³¹ Kālēna maitrī mē Rishikēshu cha, [|| 8 ||]
tathā Pūraṇa-Karṇṇaka³² maitrī Śakaṭamukhēna cha³³ [1] 9

4 Kōlakēna Sunandēna Vatsiputrēna cha sadā, [|| 9 ||] Ēlapatrēna³⁴ me maitrī maitrī 10
Lamburēna cha,³⁵ [1] Pithilaś=cha mahā-nāgō

5 Muchilindaś=cha viśrutah [|| 10 ||] Prithivī-charāś=cha yē nāgā³⁶ tath=aiva jala- 11
niśritā, [1] amtarīksha-charā yē cha Mēru-samā-

6 śritāh³⁷ [|| 11 ||] Ēka-śīrsha-dvī-śīrshāhi³⁸ maitrī tēhi mē³⁹ nityaśah [1] A-pādēshu mē 12
maitrī mai(tr)ī [m]ē (d)[v]i-[pad]ē[shu cha || 12 || Chatush-pa-] 13

Fourth Leaf: Obverse.

1 dēshu mē maitrī maitrī bahū-padēshu cha, [1] mā mē a-pādak(ō) h(im)si mā (m)[ē
himsi] [d]v[ipādakah] || 13 || Mā mē himsi chatushpadō mā⁴⁰ 14

¹⁸ The akshara *kta* is written on the margin, outside the line, and the exact relation in which it stands to the text is doubtful. The full word may have been *prayuṇkti*.

¹⁹ Or perhaps *sa mantrēna* (Skr. *mantrēna*). The passage from *gōlāyāḥ* to *samamitēna* is the second half of an āryā, but it has one syllable in excess.

²⁰ Read *svāhā*. I have noticed the faulty form *svahā* also in modern Tibetan Buddhist scripts.

²¹ Read *Vāsukīnā*, m. c.

²² This pāda scans irregularly.

²³ The akshara *na* is placed interlinearly.

²⁴ Read *samgrāmam=anubhamavamī*.

²⁵ This pāda has one syllable in excess.

²⁶ This pāda has two syllables in excess.

²⁷ Or possibly *Sākētakas=cha*.

²⁸ The penultimate consonant is mutilated, but is only suggestive of *m*.

²⁹ Perhaps read *Pūraṇa-Karṇn[ō]na*.

³⁰ Usually spelled *Ēlapatra*.

³¹ This pāda is short by one syllable; insert *mē* after *maitrī*.

³² This pāda has one syllable in excess. Read *prithvī*, m. c.

³³ This pāda is short by two syllables. Read *Mēru-prishīha* or *Mēru-kūṭa-samāśritāḥ*.

³⁴ Read *dvīśīrshāhi*, m. c.

³⁵ *Mē* is nearly washed out and obliterated, moreover read *mē tēhi*, m. c.

³⁶ Supplied from the Khandavatta Jātaka; see Appendix II.

2 cha mē bahu-pādakah [!] sarvva-nāgēshu mē maitrī yē nāgā jala-niśritāḥ [॥ 14 ॥]
 Sarvva-bhūtēshu mē m(ai)tr[ī] (y)[ē] (s)[at](v)[ā × √ — √ — !] 15
 3 sarvva-satvēshu³⁷ mē maitrī yē satvā trāsa-sthāvarāḥ jaṅgamā³⁸ [॥ 15 ॥] Sarvvē satvā 16
 sukhō bhōntu sarvvē bhōntu anā(ma)y(ā), [!] sa[r]vv[ē]
 4 bhadrāṇi paśyamtu mā kaś-cha pāpam=ācharē, [॥ 16 ॥] Maitra-chittam samādāya 17
 karōmi visha-dūshaṇam, [!] rakshām parigraham ch=ai-
 5 va tath-aiva paripālanam ॥ [17 ॥] Namō Buddhāya :³⁹ namō 'stu bōdhayē, namō
 Vimuktāya, namō vimuktayē, namō 'stu Śāntāya, na-
 6 mō 'stu sāntayē, namō 'stu Muktāya: namō ktayē,⁴⁰ yē Brahmāṇā⁴¹ vāhita-pāpā
 dharmās=tēshām namas=tē cha Yaśamitrasya

Fourth Leaf: Reverse.

1 (p)[ā](r)[am] pālayamtu svāhā, sarvva-bhayēbhyaḥ sarvv-ōpadravēbhyaḥ sarvv
 ḫpasarg-ōpāyābhyaḥ⁴² sarvva-jvarēbhyaḥ
 2 sarvva-vyādhibhyaḥ sarvva-grahēbhyaḥ sarvva-vishēbhyaḥ rakshamtu : ॥

³⁷ Read here and throughout *sattva*.

³⁸ *Jaṅgamā* is superfluous.

³⁹ Probably read *namō 'stu Buddhāya*. The apparent vi-sarga, here and elsewhere, is a mark of interpunction.

⁴⁰ Read 'stu muktayē.

⁴¹ Read *Brahmāṇā*.

⁴² Read ḫpāyēbhyaḥ.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

B.—TRANSLATION.

Thus it has been related to me : Once upon a time the Blessed One was staying in Jētavana, the garden of Anāthapindada in Śrāvasti. At that time there lived in Jētavana, in the garden of Anāthapindada in Śrāvasti, a mendicant, called Svāti, who was new, fresh and young, and had but lately joined the Order, and had but recently submitted to this (*i.e.*, the Buddhist) doctrine and discipline.

While he was chopping fire-wood for the dry hot bath of the congregation, he was bitten in the great toe of his right foot by a large black snake (*i.e.*, cobra), which had crept out from another side among the logs of deodār-wood.¹ He fell exhausted to the ground, foamed at his mouth, rolled his eyes, and tore his flesh. The venerable Ānanda² seeing the mendicant Svāti as he lay in an unconscious state, utterly and thoroughly exhausted, foaming at his mouth and rolling his eyes, inquired of the master :

First Leaf: Reverse.

“ O Blessed One, how can I effect this man’s recovery ? ” When he said this, the Blessed One spoke thus to the venerable Ānanda : “ Go thou, O Ānanda, and with the word of the Tathāgata save the mendicant Svāti, with that great Māyūri³ spell, the

¹ *Patti-dāru* I take to be the same as *patti-kāshtha* which is said to be a species of pine, the Deodar. The Pāli version (see Appendix II) has *patti-rukkha*, Skr. *patti-vriksha*; this is said to be *Oroxylum indicum* (or *Colosanthes indica*).

² *Mahā-māyūri* or ‘the great Māyūri’ is the name of the spell. It is probably called so, because the peafowl (*mājūra*) is the great traditional enemy of the snake. I owe this explanation to Professor E. Leumann. With this *Mahā-māyūri* spell may be compared the following three formulae : 1, the *Mahāgandhahastī* in the Charaka VI, 23, pp. 762-764; 2, the *Okandrōdaya* or ‘the moonrise’ in the Ashtāṅga Hṛidaya VI, 55⁶⁴⁹ (vv. 24-32), and 3, the *Mahāsugandhī* or

‘the great sweet-scented one’ in the Suśruta V, 7⁶⁴ (vv. 12-25). They differ from our spell by the addition of a very large number of drugs, to serve as an antidote; but the two first-mentioned exhibit a very striking resemblance in the enumeration of the evils which the spell is supposed to counteract. These are in our spell, 1, *graha*, 2, *kritya-karman*, 3, *khalkhōrd-ōkiranā*, 4, *vētāda*, etc., 5, *durbhukta*, 6, *javara*, etc., 7, *rōga* (various). The corresponding ones are, in the Charaka, 1, *bāla-graha* and *sarva-graha*, 2, *kārmanā*, 3, *khārbhōda*, 4, *vētāla*, and in the Ashtāṅga Hṛidaya, 1, *graha*, 2, *kārmanā*, 3, *pāpman*, 4, *vētāla*, 5, *durbhiksha*, 6, *maraṇa*, 7, *vyādhi*. The Charaka

queen of the magic art! Grant him safety, security,³ defence, salvation, protection, relief and recovery, preservation from danger, counteraction of the poison, destruction of the poison, and apply a ligature to the wound,⁴ a ligature to the vein! Deliver him from seizure by a Dêva, from seizure by a Nâga, from seizure by an Asura, from seizure by a Maruta, from seizure by a Garuâ, from seizure by a Gandharva, from seizure by a Kinnara, from seizure by a Mahâraga, from seizure by a Yaksha, from seizure by a Râkshasa, from seizure by a Prêta, from seizure by a Piśâcha, from seizure by a Bhûta, from seizure by a Kunibhânda, from seizure by a Pûtana, from seizure by a Kaṭapûtana, from seizure by Skanda, from seizure by mania, from seizure by unnatural change in appearance,⁵ from seizure by epilepsy, from seizure by the evil eye,⁶

Second Leaf: Obverse.

from the exercise of witchcraft,⁷ from destruction by kâkhhôrda,⁸ from injury by Vêtâlas that attend at burning-places,⁹ from bad food, bad vomiting, bad appearance,¹⁰ from fever, such as comes on every day or every second day or every third day or every fourth day or every seventh day, or every half-month, or every month, or even only once for a moment, from continued fever, from remittent fever, from fever such as spirits or such as men or such as non-human beings are subject to, from fever such as arises from derangement of the air or of the bile or of the phlegm or of all three combined, in short, from every kind of fever and headache.¹¹ Remove from him also hemicrania, loss of appetite,

and Ashtânga Hridaya add a few other ills, such as war, oppression, and robbery, but these are covered by the second list of evils at the end of our spell. Moreover, the Suśrûta, on p. 626, prescribes the use of spells (*mantra*) expressly at the time of the application of the ligature (*dhamanî-bandha*) to the bitten part; and that our spell is intended to be used at that time is shown by the direction *sînd-bandham dharanî-bandham karohi*, 'apply a ligature to the wound, to the vein.' Both the *Mahâ-gandharastî* and the *Chandrâdaya* formulae include *mantras* or 'spells.' Altogether it is difficult to avoid the impression that there is some peculiar connection between these formulae and our spell. For further details on this point see my remarks in the Indian Antiquary, Vol. XXI for 1892, pp. 366-369. In the Petersburg Dictionary (*sub voce*) the *Mahâmâyûri* is said to be "the proper name of one of the five talismans of the Buddhists."

³ *Gupta* for *gupti*, just as *jâta* for *jâti* in the Aśâka inscriptions, see Journ. Germ. Or. Soc., Vol. XLII, p. 69.

⁴ *Sînd* is properly the line of junction of the lips of a wound or puncture.

⁵ On *chhayâ* or 'morbid appearance,' see *ante*, Part II, p. 172, footnote 983.

⁶ I do not know *ostdraka*; it should be the name of some mysterious evil; it may be a prâkritized form of *avasîdraka* or *apasiîdraka*, but these words themselves are unknown. I am disposed to consider it a misspelling for *dustîdraka*; the letters *o* and *du* have a considerable likeness; there is probably a similar misspelling in fl. 2a¹ *ô-pra* for *du-pra*, whatever the full word may have been (*dub-pramâha*?). *Dustîdraka* might be the 'evil eye,' opp. *su-târa*, or 'good eye.'

⁷ I am not quite certain as to the construction of this passage. The MS. puts a comma after *kirâja* as well as after *duchchhârddita*; but as all these nouns are in the crude

base, while the context requires the ablative case, it would seem that they are all in composition with the ablative *vadhûtâto* (*acadhûtâto*), ablative singular of *avadhûta*. *Okirâja* stands for *avakirâna*, lit. 'sweeping off'; the Charaka has *avakirâna* for 'sweepings'; it is a synonym of *avadhûta*; or it may be derived from root *kri* (*krînti*) 'to kill.' *Krityâ* I take to stand for *Krityâ*; but it might be "demons who dig out corpses," see Hiuen Tsiang (Vol. I, p. 156, note 119).

⁸ *Kâkhhôrda* is a certain magical performance for the purpose of procuring the death of an obnoxious person. This much seems to be clear from a passage in the Râja Tarângini, though what the performance was is unknown. That passage (in V, 238-240, Dr. Stein's ed.) relates that the treasurer of king Gôpâla Varman, in order to conceal his delinquencies, caused a person Rûmadâva, who was a proficient in *khârkhôda*, to compass the death of the king by his sorcery (*abhikhâra*). The word is of rare occurrence, and is variously spelled. In the Râjatarangini it is spelled *khârkhôda* in V, 239, and *khurkhôta* in VII, 298; in the Charaka VII, 29^{7a} it is *khârkhôja* or *kharkhôda*. On the other hand, the ancient Weber MSS. (Part V, line 3, in the Journal, As. Soc. Bengal, Vol. LXII, p. 25, and Indian Antiquary, Vol. XXI, p. 369) have *kakkhôrda* or *kdkkhôrda*, which very nearly agrees with the spelling in our Manuscript.

⁹ I take *chichchâ* to be a prâkritized form of Skr. *chitya*.

¹⁰ I do not quite understand the construction of this passage. There is no verb to govern *joardî* and the other ablatives, except *pari-m-apanaya* (i.e., *paryapanaya*), which also belongs to *sirishârtti*. The latter is a curiously blundered compound, for Skr. *sîrbritti*; for *sîrisha* is a prâkritized form of Skr. *sîrsha*, and the compound should be *sîrishârtti*. Perhaps *sîrishârtti* is a mere clerical error for *sîrishârtti*.

fly-like diseases of the skin,¹¹ diseases of the nose, diseases of the mouth, diseases of the throat, diseases of the heart, pains in the ear, pains in the teeth, pains in the heart, pains in the side, pains in the back, pains in the belly, pains in the cheek, pains in the bladder, pains in the thigh, pains in the legs, pains in the hands, pains in the feet, pains in any limb, whether large or small.

Health¹² at night, health in the day, health while midday lasts,

Second Leaf: Reverse.

health during mid-night,¹³ may all the Buddhas grant to me! *Idi, viđi, hividī! Niđē, adđ, yāđē, drigadđ!*¹⁴ O thou Hari-Vēgudī, thou dust-Piśachī,¹⁵ thou ascending and descending one! *Elē, mēlē, tilē, kilē, mēlē, milē!* *Timi, dumipē! It̄ti, mitti!* O thou well-fixed and spotless one! *Huhu, huhu!* O thou horse-faced one, *Kāttī!*¹⁶ *Mahākālī, thou with dishevelled hair!* *Kulu, kulu, vasphalu, kōlu, kōlu!* *Dhōsā-dumbā, dō-dumbā, duma, dumba!* In the valley,¹⁷ on the mountain! *Hiśu, hili, hi.* *Mili, mili, tili, tili!* *Chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu!* *Huhu, huhu, huhu, huhu, huhu!* *Babā, babā, babā, babā, babā!* *Jala, jala, jala, jala!* *Duma*

Third Leaf: Obverse.

*May the goddesses of rumbling, thundering, raining, crashing, falling, ripening, captivating, waving, delighting, adorning grant me prosperity.*¹⁸ *May the Dōva send rain all round over the borders of my district!* *Ili kisi! Svalā!*

¹¹ *Makshi-rōga* is not noticed in any dictionary accessible to me. But as *makshikā* is a synonym of *maśaka*, I take *makshi-rōga* to be the same disease as *maśaka*.

¹² Here the *Mahāmāyārī* or 'great Māyārī spell' commences.

¹³ The text has *mahō-rātrām* 'the night of the festival'; but the context rather suggests *mahārātrām* 'mid-night' or 'the time after midnight.' The vowels *ō* and *ā* are occasionally confused in this part of the MS., compare *sīrīshārtī* for *sīrīshārtī* in fl. 1b⁴ (ante note 10), *sukhō* for *sukhā* in fl. 4a.³

¹⁴ Here follow a number of vernacular terms the significance of which I have not been able to discover: such as *drigadđ*, *vēguđi*, *dumipē*, *dhōsā-dumbā*, *dōdumbā*, etc. They are intermixed with Sanskrit terms, such as *drōhānti*, *vimalē*, *āśvamukhi*, etc., which are well known, and which show that they must all be names or descriptions of female supernatural beings of the Sivistic connection. Compare the Sanskrit *bēkṛti*, which is said to be an epithet of the Apsaras.

¹⁵ On the *pd̄msu-piśachī* or 'the female Piśachas of the dust' see Childers' Pāli Dictionary, s. v. *Piśaco*. They are one of the four kinds of Prētas.

¹⁶ *Kāttī* I take to be a vernacular form of Skr. *Kārttikī*, the spouse or Sakti of *Kārttikāya* (Skanda or Siva), the same as *Mahākālī*.

¹⁷ *Gōlā* occurs again on fl. IIIa³ *gōlādyāh parivēlāya* 'on the circumference of the district.' In Hēmachandra's Grammar, II, 174, it is noted as a vernacular form of the river name *Gōdāvāri*, and in this sense it is taken by Prof. Buhler in the Vienna Oriental Journal, Vol. V, pp. 106 and 107, footnote, who refers it to the well-known *Gōdāvāri* of the Dekhan.

Dr. Stein, however, points out *ibidem*, p. 345, that there is also a small river *Gōdāvāri* in Kaśmīr, "which enjoys considerable sanctity and is still at the present time visited by pilgrims." If *gōlā* should have to be interpreted here as a river name, the *Gōdāvāri* of Kaśmīr has undoubtedly a better claim to consideration, as the character of the letters in which our Manuscript is written shows that it cannot have been produced in South India. But Dr. Stein adds that he has "not yet in Kaśmīr texts come across the shortened form of *Gōlā* for *Gōdāvāri*"; and it seems to me improbable that the word can be here a river name. It is placed by the side of the word *sēla* (or *sēlā*), which is clearly the Sanskrit *saila*, 'mountain,' and is not the proper name of any particular mountain. Similarly *gōlā* (or *gōla*) should be a mere common noun, and, accordingly, I take it in the sense of *mandala* or 'circle,' 'district,' or the space enclosed by the mountains, a valley. This meaning also fits in better in the other phrase *gōlādyāh parivēlāya*, for *parivēlā* properly means 'circumference,' which can hardly be applied to a river. I prefer, therefore, adhering to my original translation published in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 61.

¹⁸ This is a list of names of Dōvis or phases of Siva's female counterpart Durgā. The passage looks like a description of a thunderstorm in summer. First the distant rumbling of thunder, then the near thunder and pouring rain, interspersed with crashes of thunder; then the gentle fall of rain; followed by the ripening of the crop, which waves in the breezy sunshine, and delights men, and adorns the landscape. The missing syllables may be thus supplied: *samriddhim prayuṁkta mē*, 'may they grant me prosperity.'

(Verse 1—17.) I hold friendship with Dhritarâshâtra and his race,¹⁹ and friendship with Nairâvâna and his race. With Virûpâksha and his race I hold friendship, and with Kâshî and Gautama and their races. (2) With Manî, the king of Nâgas, I hold friendship, also with Vâsuki, and with the Nâgas Dañdapâda and Pûrnabhadra and their races at all times. (3) The Nâgas Nanda and Upananda, the beautiful and glorious, who with their supernatural power assist even in the war of the Dêvas with the Asuras, (4) *with them and* with Anavatapta, Varuna and Samhâraka I hold friendship; likewise with Takshaka, Ananta, and Vâsumukha. (5) With Aparâjita I hold friendship, and friendship with Chhîbasuta, likewise with Mahâmanasvin always and

Third Leaf: Reverse.

with Manasvin. (6) Also Kâlaka, Apalâla, Bhôgavanta, Srâmaneraka, Dadhimukha, Mani, and Pundarîka, the lord of the quarters, (7) Karkotaka, Sankhapâda, and both Kambala and Aśvatara: with these kings of Nâgas also I hold friendship perpetually: (8) and *with* Kumbhîra and Sâkêtaka, and likewise *with* Sûchilôma. With Ugatîma²⁰ and Kâla I hold friendship and with Rishika and his race. (9) Likewise with Pûrana and Karña I hold friendship and with Šakaṭamukha, and with Kôlaka, Sunanda and Vatsiputra at all times. (10) With Elâpatra I hold friendship, and friendship with Lambura, and *with* Pithila, the great Nâga, and Muchilinda, the famous. (11) The Nâgas that live on land, likewise those that inhabit the water, and those that live in the air, dwelling on Mêru's summit;²¹ (12) *also* the beings with one head and those with two heads,—with them I hold friendship perpetually. With the footless I hold friendship; I hold friendship with the two-footed; (13) with the four-footed

Fourth Leaf: Obverse.

I hold friendship, and friendship with the many-footed. The footless shall not do harm to me, nor shall the two-footed; (14) the four-footed shall do no harm to me, nor shall the many footed. With all Nâgas that inhabit the water I hold friendship; (15) with all living beings that live and shall live²² I hold friendship; with all beings, whether movable or immovable,²³ I hold friendship. (16) May all beings enjoy happiness, may all enjoy health; may all experience pleasures, and may no one practise sin. (17) In the exercise of a friendly spirit I give a remedy counteracting the poison, and *with it* safety and assistance and protection.²⁴

¹⁹ The original text has this, as well as some of the following names, in the plural number. The plural is explained in the Pâli commentary to the Jâtaka version (see Appendix II) to include the races (*kula*) of the respective snake-kings. Here commences a series of forty-eight Nâgas or Nâgarâjas, for explanations of which see Appendix I.

²⁰ Or *ugatîma* (Skr. *ugratama*) may be taken as an epithet of Kâla, 'the most terrible Kâla.'

²¹ For another four-fold division of the Nâgas (celestial, aërial, earthly, and guardians of hidden treasures), see Dr. Waddell's Buddhism of Tibet, p. 368.

²² The missing portion of the text I would propose to supply by *yâ sativâ bhûta-bhâvinâh*. The Pâli version (see

Appendix II), has *sattâ, pând, bhûta*. Of these *sattâ* corresponds to our *saitvâ*, and *pând* and *bhûta* would seem to correspond to our *bhûta*. The Pâli commentary explains *pând* *ti bhûta bhâvinâ nibbattana-vassâna bhûta ti vachana-matta-visesô vîdîtabbô*, i.e., 'between *pâna* (*prâna*) and *bhûta* there is only a verbal difference, they mean: what lives and what will live through the principle of re-birth.'

²³ The text here adds *jamgamâ*. This is not only in excess of the metre, but is also a synonym of *trâsa*. I conjecture that it is a gloss, added by the copyist, to explain *trâsa* which should properly be spelt *trâsu*. The latter means movable, 'while *trâsa* means 'terrifying.'

²⁴ Here ends the spell.

Reverence be to the Buddha, reverence be to the Truth²⁵ ! Reverence be to the Emancipated One, reverence be to the Emancipation ! Reverence be to the Peaceful One, reverence be to the Peace ! Reverence be to the Delivered One, reverence be to the Deliverance ! The principles of evil and good which have been declared by the Brahma (i.e., the Buddha), to them be reverence, and may they safeguard Yaśomitra's welfare ! Svālā !²⁶ May they save *him* from all fears, all troubles, all temptations and allurements, all fevers, all diseases, all seizures, all poisons !

²⁵ Lit., 'Reverence be to the Knowing one, reverence be to the Knowledge' !

²⁶ *Svālā* in such connections practically corresponds to our 'Amen.'

THE BOWER MANUSCRIPT.

APPENDIX I TO PART VI.

ON THE NÂGAS, NÂGARÂJAS AND OTHER SUPERNATURAL BEINGS.

In order to avoid overloading the translation with footnotes, I have put together in this Appendix such information as I have been able to collect concerning the Nâgas, Nâgarâjas and other supernatural beings mentioned in the snake-charm.¹

In the Tibetan Dictionary, called the *Mahâvyutpatti*, in the 157th and 158th chapters, there is given a long list of Nâgarâjas and common Nâgas. Of this work, the Asiatic Society of Bengal possesses a manuscript translation, made by Csoma de Körös; and this translation is referred to in the following notes.²

The following is a list of the Nâgas and Nâgarâjas in our snake-charm:

1, Dhritarâshtra, 2, Nairâvana, 3, Virûpâksha, 4, Krishna, 5, Gautamaka, 6, Mani, 7, Vâsuki, 8, Dandapâda, 9, Pûrnabhadra, 10, Nanda, 11, Upananda, 12, Anavatapta, 13, Varuna, 14, Samhâraka, 15, Takshaka, 16, Ananta, 17, Vâsumukha, 18, Aparâjita, 19, Chhribbasuta, 20, Mahâmanasvin, 21, Manasvin, 22, Kâlaka, 23, Apalâla, 24, Bhogavân, 25, Srâmanâra, 26, Dadhimukha, 27, Mani, 28, Pundarîka, 29, Karkotaka, 30, Saṅkhapâda, 31, Kambala, 32, Aśvatarâ, 33, Sâkâtaka, 34, Kumbhira, 35, Sûchiloma, 36, Ugâtima, 37, Kâla, 38, Rishika, 39, Pûrana, 40, Kâraka, 41, Šakaṭamukha, 42, Kôlaka, 43, Sunanda, 44, Vatsiputra, 45, Elapatra, 46, Lambura, 47, Pîthila, 48, Muchilinda.

There are altogether 48; among them Nos. 8, 10 and 11 are expressly called Nâgas, and Nos. 6 and 22-32. Nâgarâjas; No. 47 is called a Mahânâga. The nature of the others is not specified, and probably they are not all Nâgas. The *Mahâvyutpatti* gives a list of 79 Nâgarâjas, and 55 common Nâgas. Among the former occur Nos. 7, 10, 11, 12, 13, 15, 23, 29, 30, 31, 32, 37, 45, altogether 13, and four others (Nos. 21, 27, 40, 44) that are uncertain. Among the latter occur No. 22, and probably Nos. 2 and 19.

No. 1, Dhritarâshtra is not mentioned in the *Mahâvyutpatti* among any of the Nâgas, but as the first (or "king") in the list of Gandharvas (chapter 160): with this agree the *Divyâvadâna* (ed. Cowell and Neil), pp. 126, 148, Hardy's Manual of Buddhism, p. 24, and Dr. Waddell's Buddhism of Tibet, p. 84. But in the Brahmanical *Mahâbhârata* and the Chinese Buddhist *Vardha-varsha Sûtra* (quoted by Mr. Morris in the Academy for 1891) he is stated to be a Nâgarâja.

No. 2, Nairâvana is puzzling. In the Proceedings of the Asiatic Society of Bengal for 1891, p. 61, I doubtfully suggested that it might be the same as Airâvana. This view was supported by Professors Bühler, Leumann and Stein, who took the initial *n* to be a connecting consonant (see Vienna Oriental Journal, Vol. V, p. 345). Such an use of *n*, however, is very unusual; in fact I do not recollect ever having met with a well-authenticated instance. Mr. Morris (in the Academy for 1891, p. 179) suggested the identity of Nairâvana with Vaiśravâna. He pointed out, that as Dhritarâshtra and Virûpâksha are respectively the regents of the

¹ See also my notes in the *Indian Antiquary*, Vol. X, for 1892, pp. 361-365.

² Another translation has been published by Dr. Waddell in the *Journal of the Royal Asiatic Society*, for 1894, pp. 91-102. The spelling of the names in this translation differs considerably from that in Csoma de Körös' manuscript. It differs also in the number of names. While Körös gives 79 Nâgas, Dr. Waddell has 81; the latter's No. 87 Sâgaro and No. 74 Kambala being additional, but Kambala occurs in both lists in No. 66. Again Csoma

de Körös' list gives 55 common Nâgas, while Dr. Waddell gives 56; the latter's No. 14 Suryapabah being additional.—Another long list "of about 200 snakes" occurs in the *Mâgha Sûtra*, published by Mr. C. Bendall in the same *Journal*, Vol. XII, pp. 288 ff. The list itself, however, unfortunately is omitted. Brahmanical lists of Nâgas and Nâgarâjas will be found in the *Mahâbhârata*, *Adîparvan*, chapter XXXV, the *Vâyu Purâna*, and other works.

East and West, one expects Vaiśravana, the regent of the North, in the place of Nairāvana; while Virūḍhaka, the regent of the South, is omitted, because he was not regarded as a snake-king. Among the Buddhists, however, neither Dhṛitarāshtra nor Vaiśravana are regarded as snake-kings, but as the kings of the Gandharyas and Yakshas respectively, though Vaiśravana often appears associated with the Nāgas (see Waddell's Buddhism of Tibet, p. 368). See the remarks under Nos. 1 and 2. For the identification of Nairāvana with Airāvana makes the fact that in the corresponding Pāli version in the Khandavatta Jātaka (see Appendix II) we find Erāpatha mentioned, which is only another form of Airāvāṇa (see below No. 45). It is true that Elāpatra is also given in our list as No. 45; but it is quite clear that the original identity of Erāvāṇa and Elāpatra had been forgotten, and they were treated as two distinct and different names. In the Mahāvyutpatti both names occur, Elāpatra as that of a Nāgarāja (No. 43), and Erāvāṇa as that of a common Nāga (No. 45). The Mahābhārata, also, enumerates both Airāvata and Elāpatra among its Nāgas. On the whole, the probabilities are for the identification of Nairāvana with Airāvāṇa. The initial *nai*, if not simply a clerical error, may be a peculiar local form of the akshara *ai*.

No. 3, Virūpāksha. In the Mahāvyutpatti, he is not named among the Nāgas or Nāgarājas, nor indeed among any of the special classes of spiritual beings. The only place where he is named is in chapter 153, in the general class of "the gods inhabiting this world." Among these "gods," No. 31 is Lōkapāla, No. 32 Vaiśravana, No. 33 Dhṛitarāshtra, No. 34 Virūḍhaka, No. 35 Virūpāksha; and from among these No. 32 is again enumerated at the head of the Yakshas, No. 33 at the head of the Gandharyas, No. 34 at the head of the Kumbhāndas; but No. 35 is not referred to any special class. These four, Nos. 32-35, as is well known, are considered to be the four "Guardians of the World" (*lōkapāla*). As such, "their frescoes are found in the verandah of every Lamaic temple or *gompa*; but none of them, not even Virūpāksha, is considered a Nāga, by any Lama" (so Dr. Waddell in a private letter to me³; see also his Buddhism of Tibet, pp. 289, 290). But otherwise among Buddhists generally, Virūpāksha is placed at the head of the Nāgas; see *Divyāvadāna*, pp. 126, 184, Spence Hardy's Manual of Buddhism, p. 25, Beal's Catena of Buddhist Scriptures, p. 72, and Mr. Morris' note in the Academy for 1891. In the corresponding version of the Khandavatta Jātaka (see Appendix II) he is also invoked at the head of the Nāgas.

Nos. 6 and 27, Maṇi. This name occurs twice; whether by mistake, I cannot say.

Nos. 10 and 11 Nanda and Upananda. From the construction of the passage, which mixes singulars and plurals, it is not quite clear, whether two Nāgarājas or only one Nandōpananda are intended. The Vardhavarsha Sūtra (see Beal's Catena of Buddhist Scriptures, pp. 418, 419, and Bendall's translation in the Journal of the Royal Asiatic Society, Vol. XII, for 1880, p. 289) is not clearer on the point, for it speaks of a palace of the Nāgarāja Nandōpananda, and immediately afterwards, separately, of the Nāgarājas Nanda and Upananda. Beal's Catena, p. 55, makes the Āgama Sūtra say: "of all the great creatures which exist, the two Nāgas Nanda and Upananda are the largest." But the context would rather seem to indicate that the Sūtra is speaking of a single individual Nandōpananda. In Ralston's translation of von Schieffner's Tibetan Tales, p. 236, there are also mentioned "two Nāgarājas, Nanda and Upananda." On the other hand, the Mahāvyutpatti enumerates among the Nāgarājas a Nanda (No. 15) as well as a Nandōpananda (No. 50), the latter clearly as a single individual; and in Spence Hardy's Manual of Buddhism, p. 313, the story is related of the conquest of a Nāgarāja Nandōpananda (a single individual) by Buddha's disciple Maudgalayana, though in the *Divyāvadāna*, p. 395, the same story is referred to with a pair of Nāgarājas, Nanda and Upananda. Similar pairs are Nos. 4 and 5, Krishṇa and Gautama (also *Divyāvadāna*, p. 50), and Nos. 31 and 32, Kambala and Aśvatara. The latter pair is also enumerated in the Mahāvyutpatti under the single No. 65. The war of the Dēvas with the Asuras is referred to in the Kūlavaka Jātaka (Jātaka, Vol. X, pp. 203, 204), where, however, it is only generally stated that the Uragas or Nāgas helped to guard Sakra's residence, but no name of any particular Nāgarāja is mentioned. A fuller account of the war is quoted in Beal's Catena, pp. 52-55, from the Saddharma Prākasa Sāsana Sūtra. Here, indeed, one Nāgarāja is specially named, Nanda, but apparently on the side of the Asuras, while, in the intention of our snake-charm, clearly the aid of Nandōpananda is on the side of the Dēvas.

No. 12, Anavatapta is the Nāgarāja of a lake from which the four rivers Ganges, Indus, Oxus and Sītā (or Zarafshān) are said to take their rise; see Beal's Buddhist Records of the Western World, Vol. I, pp. 11, 12, 11, p. 41. It has been variously identified with the lakes Sarik-kal, Mānasa-sarovara, and Rāvāṇa-hrāda in the Himalayas.

No. 23, Apalāla is mentioned by Hiuen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 122, 123, 126, note 132), as the Nāga of the spring which forms the source of the Swāt river in Udyāna. He was prevailed upon by Buddha to desist from annually inundating the country. After the Nāga's conversion, Buddha is said, in the *Divyāvadāna*, pp. 348, 385, to have proceeded to Mathurā.

³ In his Buddhism of Tibet, p. 84 (subsequently published), however, Dr. Waddell states Virūpāksha to be "the red guardian of the West and king of the Nāgas."

No. 25, Śrāmaṇera is probably the Nāgarāja whose story is told by Huen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 63, 64). He was originally a Śrāmaṇera, or Buddhist novice, but became the Nāga king of a lake on the summit of a snowy mountain in the Hindu Kush. The Mahāvyutpatti has a Śramana as the 19th in the list of common Nāgas.

No. 29, Karkotaka is the Nāgarāja of the lake which, according to Nepalese tradition, originally occupied the site of the present Nepal valley. When the lake was drained by Mañjuśri, by cutting a passage through the mountains, the Nāgarāja was persuaded to remain in a large tank, now called Tandah, in which he is still worshipped. See Dr. Wright's History of Nepal, pp. 77, 79; also Hodgson's Languages, Literature and Religion of Nepal and Tibet, p. 115. The latter adds, p. 120, footnote, that "in the annals of Kashmir he figures as conspicuously as in Nepal."

No. 33, Sākētaka is not found elsewhere. It might be not a name, but an epithet of No. 34 Kumbhīra, meaning 'a native of the town of Sākēta' (= Ayodhyā in Oudh), and if all these names are those of sacred springs inhabited by Nāgas, we should here have the name of a spring in the centre of North India. See also No. 34. It is just possible that the name may be Sāmkētaka: but the apparent anusvāra is attached to the foot of the letter in the line above *sākētaka*, and is, in all probability, part of that letter.

No. 34, Kumhhīra is apparently mentioned by Huen Tsiang (see Beal's Buddhist Records of the Western World, Vol. II, p. 49) as the name of several Nāgas of pools near Benares. He is also mentioned as a Nāgarāja in the Vardha-varsha Sūtra; see Beal's Catena, p. 423, where it is stated that this "Nāga is extensively worshipped in Japan at the present time as 'Compirah,' a Sea-God."

No. 35, Sūchilōma occurs in No. 74 of the inscriptions on the Bharaut Stūpa as the name of a Yaksha. See Indian Antiquary, Vol. XXI, p. 233.

No. 37, Kāla stood before Buddha and sang his praises just before his contest with Māra. See Nidāna Kathā, p. 97, in Rhys David's Buddhist Birth Stories. He is apparently mentioned as Mahākāla in Spence Hardy's Eastern Monachism, p. 274. In the Divyāvadāna, p. 392, he is called Kālika.

No. 45, Elapatra, is commonly spelled Elāpatra; e.g., in the Mahāvyutpatti. Another spelling is Erāpata (in Skr. Airāvata) or Erāpatha, with the conjunct *tr* simplified into *t* or *th* (as in *ētha* for *atra*). The former (with *t*) occurs in Nos. 59 and 60 of the inscriptions on the Bharaut Stūpa (see Indian Antiquary, Vol. X, p. 258 and Vol. XXI, p. 232). The other (with *th*) is the commoner one, and occurs in the Khandhavatta Jātaka (see Appendix II). A third spelling is Elāpana or Erāvana, of which the former is given in Beal's Catena, p. 420, from the Vardha-varsha Sūtra, while the other corresponds to the Sanskrit form Airāvana. There was a Nāgarāja of this name both near Takshasilā and Banāras, see Beal's Buddhist Records of the Western World, Vol. I, p. LXVIII and p. 137.

No. 46. Lambura may be the Nāgarāja of the lake on the crest of the mountain of Lan-po-lu, in Udyāna, whose story is given by Huen Tsiang, in Beal's Buddhist Records of the Western World, Vol. I, pp. 128 ff. The Mahāvyutpatti gives Lambuka as the name of the 12th Nāgarāja.

No. 48. Muchilinda (or Muchalinda), the seven-headed snake, was the blind Nāga king of the Mandakini lake near Gayā, who, after Buddha's enlightenment, shielded him in seven folds during a storm (Beal's Buddhist Records of the Western World, Vol. I, p. LXIII, and Vol. II, 128, p. 109, Spence Hardy's Manual of Buddhism, p. 186).

Nos. 8, 14, 17, 28, 30, 36, 38, 40-43, 47 are names of Nāgarājas which I do not remember to have met with elsewhere. No. 30, Śankhapāda, however, may be the same as Śankhapāla, who is given, in the Mahāvyutpatti, as the first of the Nāgarājas.

Twenty-one Grahas or Seizures are enumerated in our Manuscript: 1, Dēva, 2, Nāga, 3, Asura, 4, Maruta, 5, Garuda, 6, Gandharva, 7, Kinnara, 8, Mahōraga, 9, Yaksha, 10, Rākshasa, 11, Prēta, 12, Piśācha, 13, Bhūta, 14, Kumbhānda, 15, Pūtana, 16, Katapūtana, 17, Skanda, 18, Unmāda, 19, Chhāyā, 20, Apasmāra, 21, Dustāraka. Nearly the same list is given in the Mahāvyutpatti: the nine first-mentioned, together with No. 14 Kumbhānda, constitute its entire 156th chapter of names of supernatural beings, viz., 1, Dēva, 2, Nāga, 3, Yaksha, 4, Gandharva, 5, Asura, 6, Daitya (instead of our Maruta), 7, Garuda, 8, Kinnara, 9, Mahōraga, 10, Kumbhānda. The remainder, with the exception of Dustāraka, are mentioned in the 200th chapter on the Yidags or 'evil spirits,' in nearly the same order: Prēta, Kumbhānda (here again enumerated), Piśācha, Bhūta, Pūtana, Katapūtana, Unmāda, Skanda, Apasmāra, Chhāyā, Rākshasa. Skanda is here explained to mean an evil spirit that "makes dry or causes consumption," and Chhāyā, (spelled thus), one that "causes defilement." In the Suśruta (Uttara-tantra, chapter 27, verse 19, p. 741 in Jīvānanda's edition), however Skanda is said to be the *Grahhādhikātī*, or 'Chief of the Grahas' which affect children. In the Suśruta (*ibid.*, verse 7, p. 740) and the Vangasēna (p. 910), *skanda-graha* is explained as 'convulsions' (*gātrasya spandana-kampanam*, and *sahrabdhāḥ kara-charaṇaiś-cha nṛityati*), etc. *Ohhāyā* is generally said to mean 'morbid appearance,' see *ante*, p. 227, note 5. This as well as *unmāda* 'mania' and *apasmāra* 'epilepsy' are treated in the Charaka and other medical books as ordinary diseases. After the Grahas the spell proceeds to mention ordinary ills or diseases.

THE BOWER MANUSCRIPT.

APPENDIX II TO PART VI.

THE KHANDAVATTA JĀTAKA.

There is such a remarkable agreement of portions of this Jātaka with the story of our Manuscript that a translation of the substance of it may be welcome for comparison. It is given in the Jātaka book (ed. Fausbøll), Vol. II, p. 144.

The commentary of the Jātaka narrates the occasion of giving it thus :

The Master related this Jātaka concerning a certain monk, while he was staying in Jētavana. That monk was chopping wood at the door of the fire-house (*jantāghara-dvārā*), when he was bitten in a toe (*pūdanguliya*) by a snake which came out from a Pūti tree (*pūtirukkh-antarā*); and he died then and there. The fact of his death became known in the whole monastery. In the religious assembly the monks began to discuss the occurrence among themselves. The Master, on entering, asked them what they were talking about; and when he was told what it was, he said to the monks: "if that monk had cultivated the friendship of the four snake-kings and their races, the snake would not have bitten him; for Buddha in a former ascetic existence cultivated the friendship of the four snake-kings and their races, and thus, so far as those snake-kings were concerned, he was not exposed to the risk of a re-birth (through being bitten to death by a snake)." He then proceeded to relate the following legend :

In the past, when Brahmadatta was king of Banaras, the Bōdhisattva was born in the family of a Kāsi Brāhman; but when he came of age, he retired from the world and made for himself a hermitage in a bend of the Ganges in the interior of the Himālayas, where, in the company of other Rishis, he devoted himself to a life of meditation. That place was infested by snakes of various sorts, and in consequence the death of a Rishi was a thing of frequent occurrence. The ascetics represented this state of things to the Bōdhisattva. He advised them that they should cultivate the friendship of the four snake-kings and their races, then no snake would bite them; and for this purpose he taught them the following verses (*lōka*) :

- 1, *Virūpakkhēhi mē mettām mettām Erāpathēhi mē |*
Ohhabbyāputtēhi mē mettām Kāshā-Gôtamakēhi oha ||
- 2, *Apādakēhi mē mettām mettām dipādakēhi mē |*
chatuppādēhi mē mettām mettām bahuppādēhi mē ||
- 3, *Mā main apādakō hīnsi mā main hīnsi dipādakō |*
mā main chatuppādakō hīnsi mā main hīnsi bahuppādakō ||
- 4, *Sabbē sattā sabbē pāṇā sabbē bhātā tha kēvalā |*
sabbē bhadrāni passantu mā kāñ-chi pāpam dāgama ||

i.e., "With the race of Virūpāksha I keep friendship, and friendship with the race of Erāpatha; with the race of Ohhabbyāputta I keep friendship, and with the race of Kṛishna and Gôtamaka. (2) With the footless I keep friendship, and friendship with the two-footed; with the four-footed I keep friendship, and friendship with the many-footed. (3) Let not the footless harm me, nor harm me the two-footed; let not the four-footed harm me, nor harm me the many-footed. (4) All that exist, all that live, all that will live hereafter, one and all, may they experience good things, may none of them fall into sin."

Buddha explained to them that by the first verse they would establish friendship with the four Nāgarjas and their races and by the second, with snakes and fishes, men and birds, elephants, horses, and all other quadrupeds, scorpions, centipedes and other multipedes, and thus they would become proof against being bitten or injured by any of them. The third would serve them as a request, by reason of that friendship, to be saved from all danger from those different classes of beings. The fourth would show their feeling of good will to all creatures.

He then proceeded to explain how all safety (*parittī*) was ultimately to be ascribed to the transcendent power of the three gems, Buddha, Dharma, and Sangha, and concluded by teaching them the following hymn :

"My safety is secured, my protection is secured !
Let all creatures leave me in peace !
So I will praise the Blessed One ;
I will praise all that through him are saved !"

In this manner the company of Rishis found protection ; and thenceforward, by the virtue of the charm taught by the Bōdhisattva, the snakes left them in peace. The Bōdhisattva himself in due time went to heaven.

The incident, thus related in the commentary to the Jātaka, is also found in the form of a Sūtra in the Chullavagga (ed. Oldenberg), p. 109, and Anguttara Nikāya (ed. Morris, in the Series of the Pāli Text Society), Part II, No. 67, p. 72¹ ; where it is narrated as follows :—

At one time the Blessed One was staying in Śrāvasti, in the Jētavana garden of Anāthapindika. At that time a certain monk was bitten by a snake and died. Then a number of monks came to the Blessed One ; and after saluting him and sitting down at a respectful distance, they informed him of the fatal occurrence. "Surely," Buddha replied, "that monk cannot have displayed a friendly spirit towards the four snake-kings and their races ; for if he had done so, he would not have been bitten by a snake and killed." The monks enquired, who those four snake-kings were. Buddha replied that they were Virūpaksha, Ērāpatha, Chhabya-putra, and Krishṇa-Gotamaka, and their respective races, and repeated that if the monk had displayed a friendly spirit towards them, he would not have been bitten and killed. "Therefore," he added, "for the sake of your own protection, security, and safety, I advise you to display a friendly spirit towards the four snake-kings and their races." He then pronounced the four verses, exactly as above quoted, *Virūpakkhēhi mē mettām*, etc. adding "unlimited is the power of the Buddha, the Law, and the Congregation, while that of all creeping things is limited," and finishing with the hymn (as above) : "My safety is assured," etc.

This incident is clearly the same as that related in our Manuscript. The only material difference is that in the Jātaka book as well as in the Chullavagga and Anguttara Nikāya the monk is said to have died of the bite, before the charm was obtained from Buddha, while in our Manuscript the monk is only represented as being *in extremis*, and the charm as being given for the purpose of restoring him.

Moreover, in our Manuscript the spell is given in a very expanded form. To the first verse of the spell in the Jātaka, Chullavagga and Anguttara correspond ten verses (1—10) in our Manuscript ; to the second and third verses there, correspond five verses (11—15) here, while the fourth verse there corresponds to the sixteenth verse here.

Some portions of the spell in our Manuscript look very much like direct translations from the Pāli. Our verses 12b, 13, 14a and 16 are Sanskrit versions of verses 2, 3, 4 in the Pāli. Verse 13a has actually preserved, in *hīṃsi*, a fragment of the original Pāli. But the different wording of verse 16a would seem to show that the Sanskrit version in our Manuscript is based on a Pāli recension different from those at present known to us.

Other Pāli fragments are scattered, here and there, through the whole of our Sanskrit version ; thus we have *karōhi* on fl. II^a and *tēhi* on fl. III^b. This would seem to indicate that the Northern Buddhism possessed an original Pāli recension co-extensive with the Sanskrit recension in our Manuscript.

¹ This parallel was discovered by Dr. S. von Oldenburg ; see | the Jātaka book was discovered by Prof. G. Bühler ; see Vienna Oriental Journal, Vol. VII, p. 271. The parallel of | *ibidem*, Vol. V, p. 110.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

A.—TRANSLITERATION.

First Leaf: Reverse.

Second Leaf: Obverse.³

¹ The original seems here to read *natthi*, but the akshara is not quite distinct (compare the same akshara in *attaka*), and the alliteration of the phrases requires *natthi*.

2 After *sa* there are rubbed traces of the akshara *sa*, and of the first and seventh lines of the reverse

Second Leaf: Reverse.

⁴ Supplied from the analogous passage in Part VI, 1b².
 See *ante*, p. 222.
 The words *cha kardmi* are defaced; whether intentionally or by accident does not appear.
⁵ Perhaps read *bdhmana*.

VI, 1b², note 7 on p. 222.

⁸ Read *kṛitāyām*.

⁸ Read gate.

¹⁰ Probably read *vartsam*.

¹¹ Read *yat-kasmād*.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

B.—TRANSLATION.¹

First Leaf: Reverse.

(Lines 1—7.) (drums) are sounded² in rows; now heart itti, mitti, tili, mili, mitti, mitti, (2) dumba, tumba, 'suvachirikasiyā, bhinna-mēdi. Salutation to the Buddhas! There is the desire to act, when the root (or occasion) is obtained, and so on, pearl-necklaces on the red root (or source of the blood.) (3) Dumba, amba, kutṭhi, kunaṭṭhi, naṭṭhi, kunna-naṭṭhi, vila-kuñja-naṭṭhi. On the turreted (habitation) may the Dēva rain for nine months, for ten months! (4) Ili-mili, kili-mili, at the foot of the flag, duduma, on sudu-mēda, dalima, suntu-vatta, vusatta, vusatta, (5) on (the land) rich in antelopes and goats, nakkali, free from impurities,⁴ man and ass, makhila, and so on, (furnished) with good water, tumba, tumbam, anāda, pramāda, (6) anañāda, may the Dēva vouchsafe⁵ fresh water (*i.e.*, rain), seven-fold,⁶ on every side,⁷ so that the land may be abounding with water, overflowing from end to end⁸

¹ Owing to the mutilated state of the Manuscript, and the obscurity of the text, the translation must be understood to be quite tentative. On the identity of the text, see below note 9.

² I read *ghuffhd*.

³ With reference to the following portion of the text, I may refer to my remarks in note 14, on page 228.

⁴ I suggest to read *nirmmalinē* for *narmmalinē*.

⁵ I propose to read *vusatu* (Skr. *varshatu*) 'may he rain'; but *vusatu* 'may he abide' would practically yield the same sense: 'may God abide with fresh water on the land.' *Nava* in *nav-śdakēna* might possibly mean 'nine,' *i.e.*, 'nine-fold'; and 'nine-fold, seven-fold' might correspond

to 'nine months, ten months' in the preceding sentence.

⁶ *Satta-khuttō* I take to be the same as *satta-khattō*, Skr. *sapta-kṛīvās* 'seven-fold.'

⁷ *Samañtēna* I take to be Skr. *samanītēna*; but it might also stand for Skr. *sa-manītēna*, agreeing with *nav-śdakēna*, and mean 'produced through this charm.'

⁸ *Nārāyanē pārāyanē* is an alliterative phrase which I cannot reproduce in translation. The traditional etymological meaning of *nār-āyana* is 'that whose place of abode is water'; hence it is an epithet of Vishṇu, and a term for the banks of the Ganges which are periodically flooded by it. *Pār-āyana*, lit. 'going or abiding from end to end.'

• . . . (7) . . . May the words of this charm be effective ! Svâhâ ! They are as follows, *the words of this Great Mâyûrî (charm)*

Second Leaf: Obverse.

(Lines 1-7)

• (2) on the cochineal insect, the sikaya (?), the *tree* Terminalia tomentosa, a noose, deliverance from sin, the friend of Kapila. Salutation to the blessed Buddha (3) Oh Ananda ! with this great Mâyûrî *charm*, which is the queen of the magic art and which was revealed by the Tathâgata, I shall effect the safety of Yaśamitra, his security, defence, (4) salvation, protection, relief and recovery, and preservation from danger, in case he is afflicted with fever; also I shall effect the counteraction of any poison, and the destruction of any poison. May he live (5) Nor do I, oh Ânanda, clearly see him: whether he is in the world of Dêvas or of the Mârakas, or of the Brahmas, or of the Sramanas and Brâhmaṇas (6) whose security having been effected by this great Mâyûrî spell which is the queen of the magic art, he is furnished with security, defence, salvation, (7) protection, relief and recovery, preservation from danger, counteraction of any poison, destruction of any poison

Second Leaf: Reverse.

(Lines 1-7.)

• (2) whether he be fallen in the midst of princes, or in the midst of robbers, or in the midst of fire, or in the midst of water, or, (3) or in the midst of, or in the midst of disputes, or whether he be bitten by a snake, or have drunk any poison, or be exposed to all kinds of danger at once, he must bear in mind (this spell); (4) also in the case of any of the four hundred and four kinds of diseases due to (the three humours severally) or jointly, or if he be touched by any other disease of any other kind, (5) or if he be afflicted by swelling of the gums whatsoever the cause of his affliction may be, one who is liable to vata (?), oh Ânanda, will be released from punishment, one who is liable to punishment, from the infliction of blows, one who is liable to the infliction of blows, from, (6) one who is liable to, from censure, one who is liable to censure, from rômarha (?)⁹ Even so shall it be; he will be released; and his delivery from all

⁹ This passage apparently recites a climax of deliverances. At first sight the construction suggests itself *dandêna much-chishyate dandârhabh*, 'he who is liable to punishment is released from punishment,' and so forth. But in my translation I have followed the construction as indicated by the interpunctuation in the original text, and by the fact that the series commences and closes with the single terms *vâtarhb* and *rômarhêna* respectively. Neither of these two terms, however, are intelligible to me. Possibly they are misspelled. *Rôma-ghnêna* 'destruction of the hair' has been

suggested to me by a Pandit as an emendation, the total shaving of the hair of the head being a well-known kind of punishment. I would suggest the reading *rôma-hârêna* 'deprivation of hair.'—I may note that this passage is almost identical with a passage in Part VII of the Weber Manuscripts, quoted by me in the Journal of the Asiatic Society of Bengal, Vol. LXII, p. 81, which runs as follows. [. . .] *dandêna parimuchchishyati*, *dandârhabh prâhârêna parimuchchishyati*, [*prâhârârhabh parimuchchishyati*] *parshbhâshêna*, *pari bhâshârhabh lôma[-hârêna]*. Unfortunately the first word

THE BOWER MANUSCRIPT.

Part III.—Leaf L.

Observe.

Revenge.

1. विषामतिविषाक्षेवप्यथाणिपलभाष्मपत् ॥१॥
2. पिवेत्तेलंसाच्यात्याशत्येपेतया तस्मि ज्ञीर्चेतुआहारहुपपत्त्वासमाचरेत् अटुप्पोप्पो
3. होरोबुद्धेशगणा निव माणिमदेणदत्तीयोगणेष्वमूष्मधेकारथादार्द्धितेजभिवेकुष्ठप्पोप्पोप्पोप्पो
4. विशीर्णांगुजिलिनिचिका: एतेनमूष्पोर्जा तीथहसुत्तहवीडुराट् ० चायमाणांविशालांचकप्पोप्पोप्पोप्पो
5. गोविलच्छसमांशिका: नहिकाकप्पोसि शुक्रान्मुख्यवृश्चनिकारयेत् खदिरामनसाराणांजुडप्पोप्पोप्पोप्पो
6. पिविलवेष्टसंहृज्यद्युष्मस्याद्याच्चमेजनम् जीर्णेष्मपिविमिश्चेष्मसुपेनषष्ठिप्पोप्पोप्पोप्पो
7. न्दियस्यरीगा अर्योर्गेनतुवा श्वसानाशीषाभितसासुरगायथ्रेवेति ० अयःपवार्द्धेच्चिप्पोप्पोप्पोप्पो

THE BOWER MANUSCRIPT.

Part III.—Leaf 2.

Observe.

1. विड्डुसरबदिरस्थावृत्तमावडगिनच्च
2. ऋतुस्थितांदेवकालशेविमीथसप्तिर्मुख्यांथविरोहित्वात्प्रथम
3. हमानःखासामित्युत्थपलाशहस्तःप्रशीर्षदंतोविकलिन्द्रियोपि जी
4. युक्तिमित्रतथमेसप्तिःपर्योग्यांहित मद्ममांस्त्वादेष्यसीरुप्य
5. हनीरसाशनीमुहरसाशाच्च
6. ठानांतिजोवत्यास्त्र शैवचपिप्पलीनांश्च मूलस्यमागाल्यांच्चतुष्पलान्
7. फ्रितायाः प्रवाङ्गानांमालतीकरवीरयोः लवज्ञतपत्पलाशस्तथाशास्त्रीट
8. द्वावयेत् अम्लीना चैवयुक्तेन सम्यक्कृतिसाधनम् चतुभागा वशिष्टंतुप्रथेनम् तारथ

Revenge.

१. □□म् भवेदतिविषयायासुतुष्टाकाट्करोहिषी पिपलीनाञ्च कुञ्जविंगानांतथैवकुटजात्वच्च
अनेन चक्रम्
२. □□वर्यो चाचाद्याहैपवेष्टते चारस्यायशुकास्तत्त्वज्ञं कायास्यैवच
त्रिंश्चक्रम्
३. चाराच्यालवणाम्या इपच्चैद्योद्भवाठकम् काष्ठोजोर्षं त्रुपातव्याविष्ट
त्रिंश्चक्रम्
४. सर्वेषास्यांतेदेहिनाम् □□पिता अयाच्याधीनगुज्जांस्मैषपृथग्निव
त्रिंश्चक्रम्
५. विष्णुं जीतचावश्युष्टाद्यांच्च वरम् इत्याग्निप्रतिष्ठातार्थकांच
त्रिंश्चक्रम्
६. न्याधीनिहन्त्यरिकीत्तितान् एतदग्निदृतंत्वामाचेयविहृतंपूरिति ०
त्रिंश्चक्रम्
७. यम् गत्व्यस्तमूलानिमूलं समाचरस्य शनिं सत्यस्य विलक्षणदंश्या
त्रिंश्चक्रम्
८. उल्लदेणिविषया चयेत् शतावरीरसप्रस्तुतीप्रस्तुतम्

THE BOWER MANUSCRIPT.

Part III.—Leaf 3.

Plate XXXIII.

Observe.

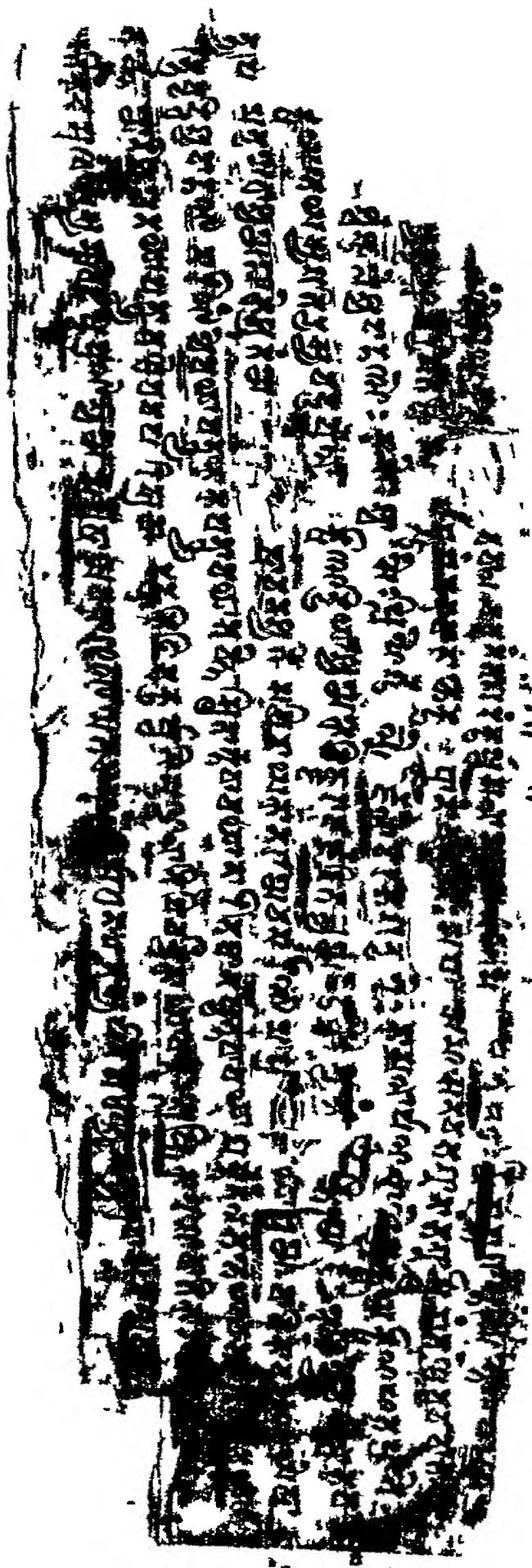
Reverse.

The Bowe Mensis. v.

Plate XXXVII

Part III. Leaf 3

Observe.



THE BOWER MANUSCRIPT.

Plate XXXVIII.

Part III.—Leaf 4.

Observe.

1. ताजोसंमरिचं च व्यंपत्तावै नानिनान रान् इच्छापयत्ता
2. दूजातिपत्ता व्यपत्तं यत् काष्ठसाक्षाग पुष्टस्तुटिवाप्ती धृतिवच
3. एतोचमाचागुणिकामय्येष्यते: पी तामसानचितानामव्याहृत्या
4. एतोपनात्यक्ष्यै प्रसेह विषमचरान् गुणपात्रवद्याश्री अहत्याग्रह
5. एततीकामलानमन्तरानितमन्त्रक एव विषमाक्षात्यग्रहमपत द्वेवम विषमाक्षात्यग्रहमपते शुष्किकारेषु वि
6. शेषेषाच्छतीपमम् सैववागुणिकाप शोथायेष्यह शीपात्तुरोगशुल्यापहातिकम् ०

7. ⑤ तवयाश्वेतेष्वेतस्याधिपत्त्वाविकारणात्त्वा हा

Part IV.—Leaf I.

Reverge.

१. कापतन्तुइमस्याथाङ्कारणाहितिन्द्रियाकारि
२. दोपाकेमंजाभासामंजयाजयायिवादशंयत्वा
३. चापतन्तुइमस्याथाङ्कारणाहितिन्द्रियापारि
४. नमीननिदेष्वराय-नमोश्चाचार्येभ्यः नमोइवराय-नमामार्पणमद्राय
५. नमःस्वंदेवेभ्यः चिवायनमः घटीयनमः प्रजापतयेनमः दद्रायनमः नमोविश्वगाय नमोमहतानां नमः प्राच
६. निष्ठापत्वस्वंदेविष्णुनिविकायाच्चर्यापारि
क्षी लक्ष्मी नतेशीकोनवायसोनीचो च नवतेभ्यः

THE BOWER MANUSCRIPT.

Plate XXXIX.

Part IV, Leaf 2.

Obverse.

Reverse.

The Common *Monnier* Pot.

Part IV Leaf 2

Monier.

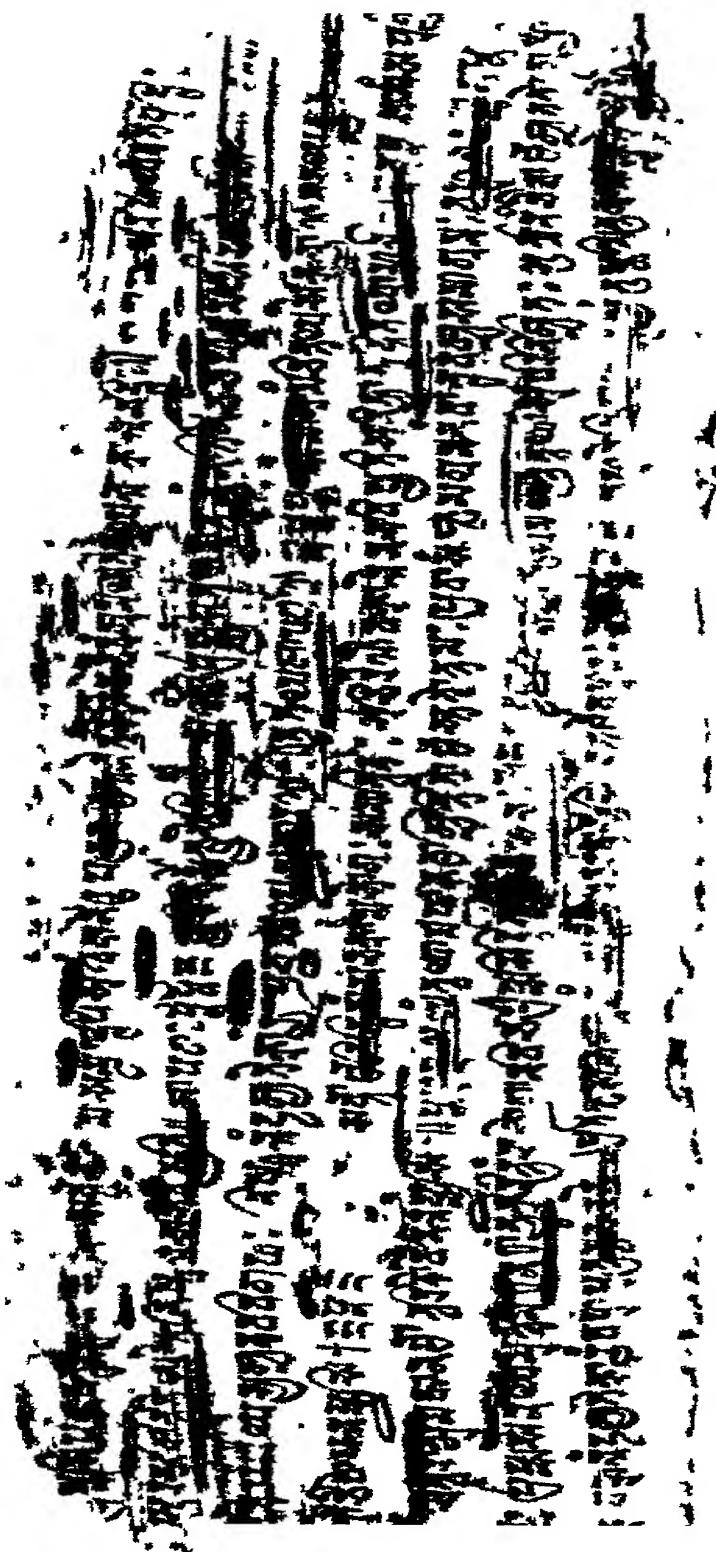


Plate XXXIV

THE BOWER MANUSCRIPT.

Part IV.—Leaf 3.

Obverse.

१. रुद्रचुनयिष्ठिप्रीतिसौमायसंयुक्तं दास्तिदेवता: चतुर्था भद्रा ५७-वृनिष्ठाद्यसुब्दो देवतेष्ठोनतेभयम् यथा द्वन्द्विक्षुवर्णो
२. रुद्रचुनयास्ति-५८-यरिथवृच्छयसेत्त्वशीक्रमवास्ति-आर्यकामप्रदातारंवास्तवंप्रीतिदशंनिष्ठितोया यत्तो-॥ ८६-७
३. रुद्रगमचित्तयसित्त्वशीसंमिथति-अस्मीन्द्वातालोद्वानेषानभविष्ठतिदुतीयायत्तो-८७-उपस्थितविष्ठुस्ते तथालाभव्य
४. दृश्यतेजुं वैचातुरुद्विभविष्ठति या चतुर्थायत्तो ८८-९ एकाच्छांमहीकृतज्ञानिहृतकरणकः आक्रम्यमोक्षसे ग्रहं गणेसामुद्दितपदा ≠
५. पञ्चमीयत्तो-९ संग्रह-८८-९ उद्दितच्छिद्विष्ठुमि चत्वं सुमित्रोरामसुमिदा-कृताकृतावृत्तेमिदा श्रुत्वां यात्कारण ≠
६. षष्ठीयत्तो-९ समागमंचित्तयसेष्वीयासमेष्विष्ठि कालेपाणसिसीयः अनिवृदं तथैव च दुन्दुमो ९८-९ यत्तेनान्विनान्वत्वा चोरैरपहृतचयत्
७. पृष्ठहस्तगतंवापि नविचात्तद्वास्तुस्ति-वित्तोयादुन्दुमो ९८-९ विमुक्तारुद्वत्तायायेषु सुमित्रेसहवत्सेलव्याक्षिप्रियाद्वयार्थाविद्वदेवते स्मृहा ॥

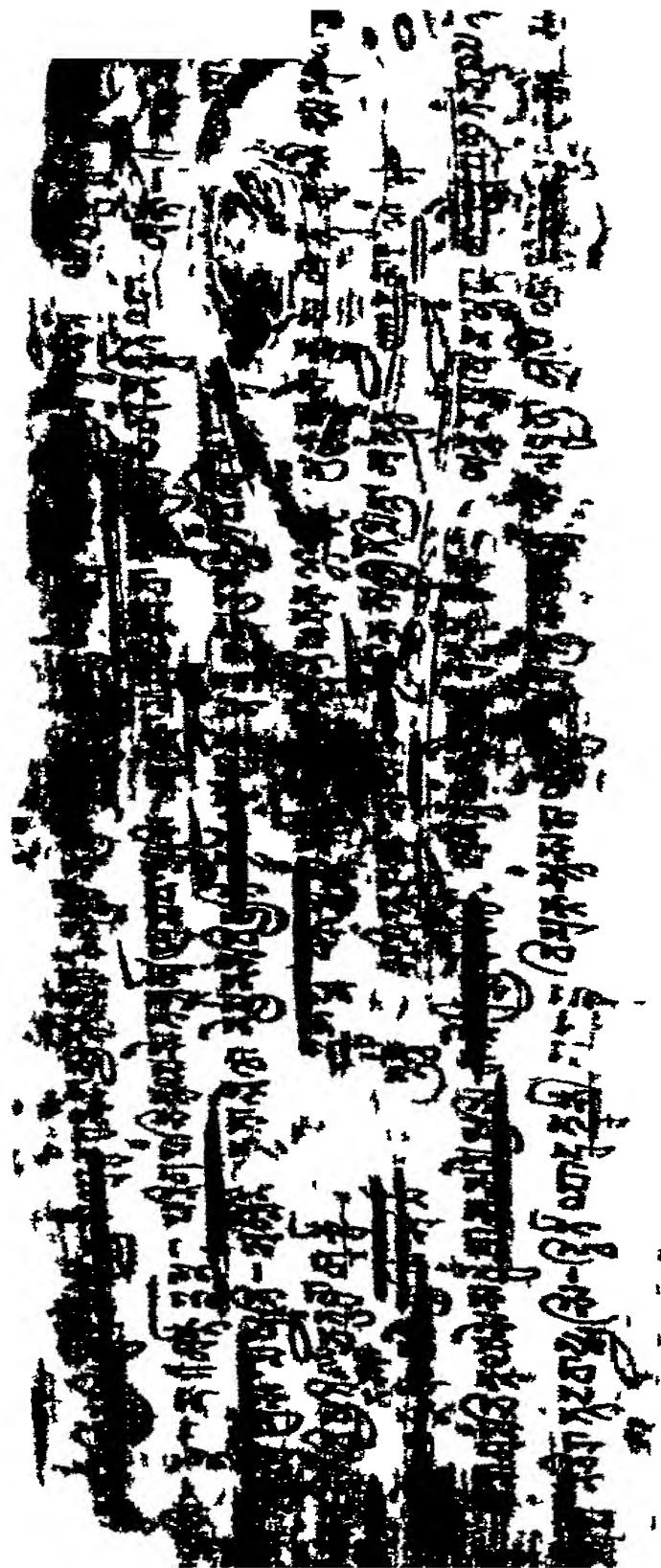
Reverse.

१. रुद्रयुद्दुमो-९९-उपरितोषः गरोरस्यदृशतेतवसामदेवतानांचपूजायाः निवृतिष्ठलस्यते-चतुर्थोदुन्दुमो-९९-अस्तिकालहंवारं
२. शक्तुमिस्तदृशतेनतत्वत्वस्यसेक्षेपालिथ्यंचिविजेष्विस-पंचमोदुन्दुमो-९९-९ उत्तमोदृशतेजत्वः पुरुषंतयेवच-ईश्वरामां
३. प्राणस्यसेनाक्षसंशयः षष्ठीदुन्दुमो-९९-९ परिमतिवृद्धिस्ते शानंचैवत्त्वाचलं मासमात्रसुदी चर्वततः सुखमवाश्वसि
४. प्रथमोहषः ९९-९ समागमंचित्तयसेद्वरक्षैवतेमियः सप्तमंसर्वकामेषुनचिरेणसमेष्वति द्वितीयो ह्वषः
५. रुद्रचुनयास्ति-९९-९ समागमंचित्तयसेद्वरक्षैवतेमियः सप्तमंसर्वकामेषुनचिरेणसमेष्वति द्वितीयो ह्वषः
६. रुद्रचुनयास्ति-९९-९ समागमंचित्तयसेद्वरक्षैवतेमियः भविष्ठतिफलंविनिहृतिच्छमविष्ठति-प्रथमामेषा-

ଶ୍ରୀ କୋଣର କବିତାକାଳିପତ୍ର,

Part IV Leaf 3

ବିବରଣ୍ୟ



THE BOWER MANUSCRIPT.

Plate *XLII.*

Part IV.—Leaf 4.

Observe:

四

2

四百四

THE BOWER MANUSCRIPT.

Part IV.—Leaf 5.

Plate XXXI.

Observations

Bene'ge

1. प्रथमस्मृत्युणः ८०० भोगानांविग्रयोगस्तेनचिरैवद्यते अन्यसंप्राप्तसिस्थानंमाविषादंकारिष्टसि-दितीयस्मृत्युणः ८०१ अर्थसिद्धिहयचैव
2. कुलस्थानंतरैवच प्राप्तसेसत्त्वकामार्थं मणतस्यवचीया-दुतीयस्मृत्युणः ८०२ विग्रहुतस्त्वमर्थस्थोनितैस सुहृदेवच उत्थानंचिन्तयानस्त्र
3. उद्दिनहृषदश्यते - प्रथमापात्री-८०३ चलाचर्चोद्धस्थानंदृश्यते समाकुलेनचनारभसिकार्यकुर्वेनविमुच्यते - हितोया पात्री - ८०४
4. दिः सर्वा समाकान्ता कालवर्धकारवर्षती सुर्वतेनकार्यमेतेनपुष्टवादाचनः [दुतीया पात्री]-८०५ पशुवस्त्राव्यजांविविधान्यसेतथा
5. रूपाचर्चस्यव्याप्तिनि दाससेना चसंशयःदुतीयःपात्री ८०६ प्रथमापात्री-८०७ अतिक्रान्तापरिक्लेशादुक्षंचैवसमानतः शुभाशुभाद्विप्रसुलोसि लाभम्लेस
6. सुपर्स्थित-॥

१०८
१०९
११०

၁၁၁။

THE BOWER MANUSCRIPT.

Part V.—Leaf L.

Observe!

१. नपानस्यामिलोकनाथं जनादेन-यनसत्यमदक्षयदिव्यम् ॥
२. ग्राहुतस्त्रिवृद्धयातात्मालाकाशुर्व दुर्बु जीवितेरण्टथाइहस्त्रं मुखाणामर्दिसमुद्दरितम् रपसनिः ॥
३. मे दयासंग्रहो जितो— इमाविद्यातात्मेषोऽहावैमागतादयः तद्यथाविमहे न निर्मलोदिविव वर्णमयस्त्वयस्त्रं ॥
४. ते तस्यवृद्धियय अपेतुमा तुष्टीर्णद्वन्नीप्रवत्तु अपेतुमातुष्टीर्णद्वन्नीप्रवत्तु अपेतुमातुष्टीर्णद्विव्यं ॥
५. स्वप्रवत्तु अपेतुमातुष्टीर्णद्विव्यमित्तादिव्यमप्रवत्तु—मालि सादिव्याहा ॥

Plate XLIII.

Plate XLIII.

THE BOWER MANUSCRIPT.

Part V.—Leaf 2.

Oberse.

Plate XLIV.

4

Revenge,

१. ५८५ चतुर्थपदमध्यं तु
२. यं च अर्थविवेच्वा
३. न च पूजय सेव्व इ
४. स्तोकारिष्वतिशालि
५. सप्तागमम् सर्वदुक्ष्वविमोच्य
६. यत्यागमनसाधारांतस्त्रज्जानीन संशयः अविह्वेतासर्वसुविनोपगमिष्यति । एतं च अस्तित्वानं सप्तस्त्रेणिरीग्वायम्

सोपितेष्विकरण्यमः । मातं पितरं मित्रात्मजात्मेवनमन्मसम्—

देवतं महेश्वरं—तेनतेचित्तिंदद्यं सर्वं नैवोपयद्यते—प्रसादा

हृदयनिविषि ० ५८५ व्यवहारकर्ता

भूतिकामोलभिष्यति—न सद्वैहृदयोष्ठेतुव

मासिमहाधनः

૧૫૪

THE BOWER MANUSCRIPT.

Part V.—Leaf 3.

Observe 821

Benedict

Page 9.

1. ४५८८ योग्यान्वेदाद्वारा दीर्घपुनर्वातिक्रमागमः भविष्यविनसदेही वर्णन्वाचिगमिष्यति सर्वव्याप्तिरप्यतरामदका
2. रिक्षा, आवृत्तिवक्ता लेन्सव्यवस्थाविधिः यद्यतेमनसाध्यातते सर्वव्यविधितं सर्वव्यविधिस्थितायो वर्षव्यवस्थाविधिः
3. एतत्वे अस्मिन्नालं पृष्ठावैतिलक्ष्यः भविष्यति सर्वे यथाग्निदिव्यतः ५८८८ अनन्दवार्थं पृष्ठिव्यवस्थाविधिः
4. विग्रामिष्यस्थिरान्वेदान्विकासो भद्रतोस्युपर्यास्तं यद्यतेमनसाध्याविधिः
5. दक्षतेस्यावत्तद एतत्वेष्यविधिस्थानंस्येतु दीर्घपुनर्वातिव्याप्तिरामदका

THE BOWER MANUSCRIPT.

Part V.—Leaf 4.

Plate LXVI.

Reverie.

Part V Leaf 3



Almanac.

Plate XIV

THE BOWER MANUSCRIPT.

Part V.—Leaf 5.

Plate *XLVII.*

Observe.

Reverge,

१. लग्नांप्राप्तिमुक्तकातिमहाशुभां एतंचतेष्मभिज्ञानं गुह्येतिकाप्राप्तक्षेपो
२. र०सत्वमनसायंविचित्रितांप्राप्तिः ० ४४ नदेवतुप्येदिकावैष्वर्षो यंप्रतिलोतव
३. र०हकंभारिकावैष्मनसातेविचित्रितांकारावितंचैवतेनास्त्रिनिवृत्तिः, रित्तकेष
४. यंविहृत्यमिसत्यमेतिराथकं, अथ मर्त्यविचित्रेत्वे हि नाथसौभाग्यवर्धनं, ० ५५७ चतुष्कावृत्यप्राप्तक्षेपो
५. अनिलावैष्गुह्यंहि अनुवृष्टिनकारये साहसानिविचित्रेत्वे सि मनसातेपरिघावति,
६. र०प्रदिव्यपुरुषेष्माति नैकातेष्वचिता द्विया दुयोलक्षा परायंषुष्वजनस्वज्ञेतया इदंतुष्वकावद्यत्वेत्वमनप्राप्तो
७. र०प्रेतिवृत्तेष्वनुकारणं, एतंचतेष्मभिज्ञानंस्वप्नेवध्यसिवच्छावावदसि खरिताष्वैष्माप्राप्तोप्लापो

Chittenden
County
Vermont

Part V, Leaf 4

Others.

Plate XVI

THE BOWER MANUSCRIPT.

Part V.—Leaf 6.

Obtensei

Ravage.

1. यंच्चार्थस्येकार्थं ततेप्रभवि अति, इतस्तृप्तकवरिषि विनष्टाबन्धवास्तवोपाप्तो
2. भिजानंशेवायांतिरक्त दद्वः नशोचितव्यंकालस्तेनद्वितपुण्यतम् ०४०८८ चतुर्थपदमांतु
3. अवसानिवेद्युपतिता तवः अभियोगलव्याप्राप्त आमतीसुमहत्वाकी, ततोमुक्तीमाशेच धनंति
4. रसपुण्यतम् इदं त तुयुक कं कार्यं यत्ते मनसि व चंते, तिव न ा य का प र क्लियं
5. वरतीश्चामती चते, विष्टुतपा प फ स ष्ट ा यं स व्यं प्रति ल भ अ स्ति. इती स स मे दिवसि
6. चिरांस्ते भविष्यति,

THE BOWER MANUSCRIPT.

Part VI.—Leaf I.

Observe.

१. एवमया श्रुतेकोशिकामये भगवान्नावस्थाविहरितेविश्वानाथपिण्डदशरामम०
२. समवेनश्वावस्थाजेतवन्नाथपिण्डदशराम-श्वातिनीमित्युपतिवस्तिलू-नवेदहरूका०
३. ए० अचियप्रचिति० शरियागत० इमंवस्त्रिविलयं वस्थावैज्ञेत्राकाहोण्याटयमानेव
४. ० तरात्युतिदरम्भण्ड० लिङ्गायमहताज्ञास्त्रणं दद्विष्यादाण्डुष्टदृष्ट० स लालकाय० भूमोय
५. तिति० दीर्घावेत्वं दीर्घचरितवर्त्यमातृ-शाक्रादीदाशुशानानस्वतिसिंहमनधिकावदा
६. गान्धेनवाहयमन्वस्त्रीणवपरिवर्त्यमाण्डुष्टायनस्त्रिस्त्रिम०

Review.

१. तस्याहमगवंकाव्यंप्रतिपद्यात्मि० एवसुलेभगवत्ताणुष्मानस्त्रेतद्वाच० गच्छत्तमानन्दतथाप्त्वा०
२. वचनेव० शब्दयामहामायोविद्याराचारावातिभिरेवाकरोहित्यांपरिच्छिप्रतिप्रथंपरिपालनशालि०
३. सख्यवंदेष्टप्रिपरं विषद्यांविष्वानाश्रन्मीमावर्वरणीवर्वंकरोहिदेवहातो० नाचय
४. हातो० शस्त्रण्ड०- महतप्रहातो० गच्छत्तमानन्दतथातो० विवायहातो० महीरप्रहातो०
५. यज्ञप्रहातो० राजसप्रहातो०-प्रेतप्रहातो०-भूतप्रहातो०-कुंभाङ्गप्रहातो०-पूतनप्रहातो०
६. दाटप्रहातो०-स्त्रादप्रहातो०-क्षाशाप्रहातो०-शप्तसप्रहातो०-शीखाप्रहातो०

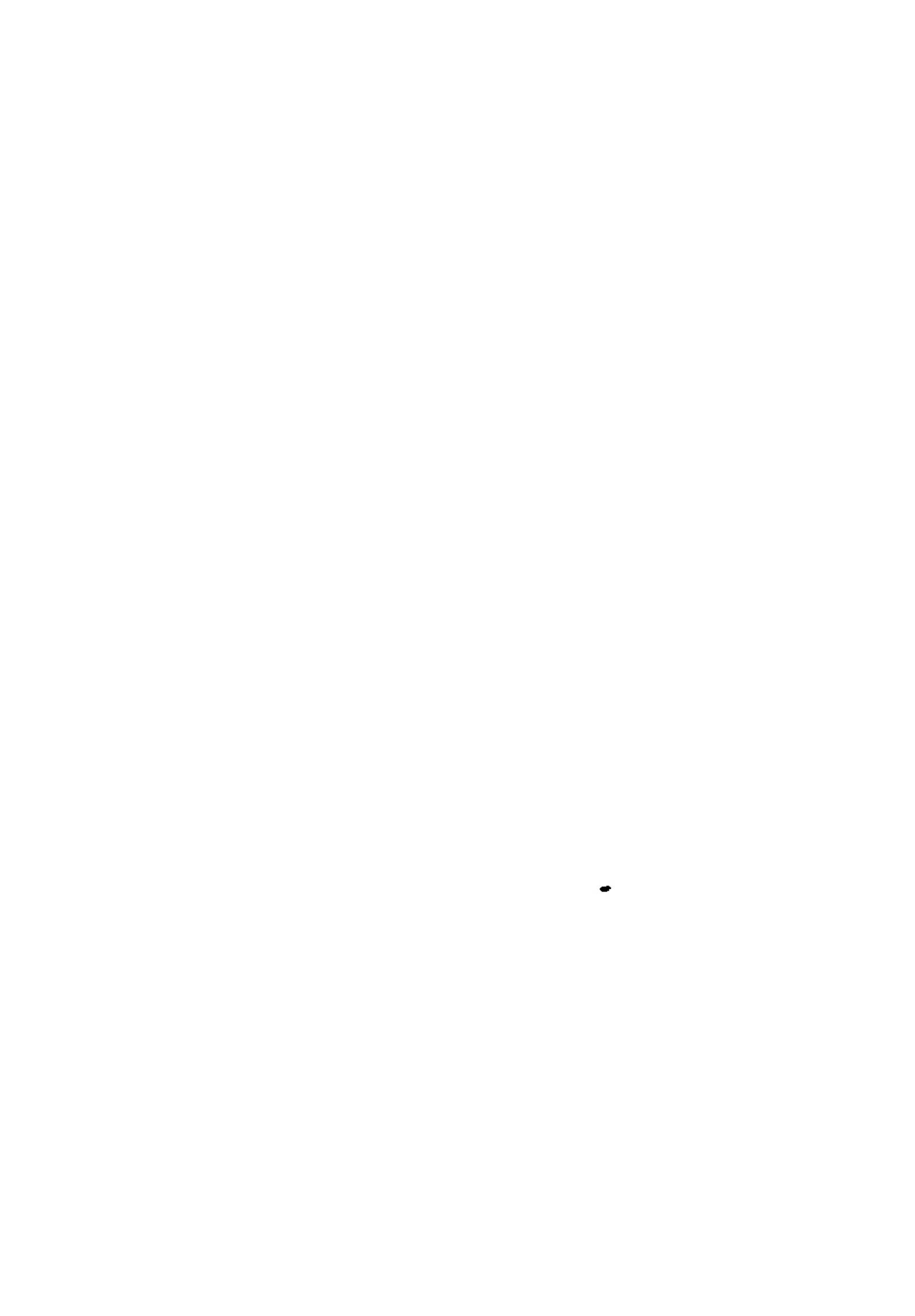
Plate XLIX.

THE BOWER MANUSCRIPT.

Part VI.—Leaf 2.

Olverge.

Revenge



THE BOWER MANUSCRIPT.

Part VI.—Leaf 3.

Observe,

1. दुन्दुभी-गर्जनी-बैरंगी-स्कीटर्नी-पर्णती-याचनी-हारिणी-कंपन-मस्तुक-मूक-मूर्ख
2. तू से-गोलाया-परिवेशायापर्याप्तिदेवेसमतीन-इतिविभिन्नवाहा । मैत्रीमित्रितारेषुवैतरा
3. वैष्णव-विष्णु । वैष्णवैक्षणिकीतमपेषु-मणिनानागामास्त्रामित्रैवासुकीना
4. मणि-हज्जपादेशु । गैष्मूर्त्तमैर्युपसदा-नदैप्रदेवित्यागावृष्टियाशस्त्रिस्त्रिदेवा
5. सुरप्रसंशसमग्रमवंतिमहृषीका-श्वनवत्सेवनवदेवनमीत्यहारकेनव-नदैकेनश्वनवैत्यन
6. तथावासुविनेत्र-वृग्यापारित्यनमेष्टैवेष्टनीक्ष्यमस्तुतेवत्त्व-महामहाविनिलिंगतेवत्त्व

Begegnung

ପାଦାରୀ କାହାର କାହାର କାହାର କାହାର
କାହାର କାହାର କାହାର କାହାର କାହାର

ପ୍ରକାଶକ୍ଷମିତା



THE BOWER MANUSCRIPT.

Part VI.—Leaf 4.

Plate LII.

Observe:

Benedict.

1. पराहर्षतुषाहा-सख्यामयिष्य, सख्याद्विष्य, सख्याप्रसर्षोपायाद्य सख्याक्षरेष्य;
2. सख्याविष्य, सख्याद्विष्य, सख्याविष्य, रचन्तु ॥

THE BOWER MANUSCRIPT.

Part VII.—Leaf l.

Plate LIII.

Revenge.

THE BOWER MANUSCRIPT.

Part VII.—Leaf 2.

Observer.

Revenge.

وَالْمُؤْمِنُونَ

卷之三

